

San Francisco, 7 June : 1900

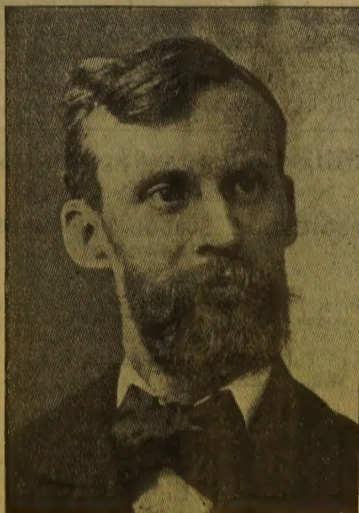
THE PACIFIC



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Volume XLIX

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MR. MARION LAWRENCE.

THE PACIFIC

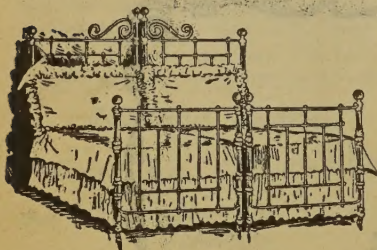
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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 7 June: 1900

Our Deeds.

"Our deeds still travel with us from afar,
And what we have been makes us what we are."

The Pacific Coast Congregational Congress was the most important meeting ever held on this Coast in the interests of Congregationalism. Considering the interests of the Coast churches, we rank it above the National Council meeting two years ago at Portland. That was of great value to Pacific Coast Congregationalism, but we believe that more potent influences for good can be traced after a time from this meeting than from that. The Pacific has had considerable commendation of the report of the Congress given last week. We have regarded the Congress as of sufficient moment to engross our space largely again this week. It is in this way that it can be made to accomplish what it was hoped it would accomplish for our churches all over the Coast. Consider in this connection how brief would be the report of the Congress were it not for The Pacific. Could the daily papers, with their imperfect reports and mis-constructions, satisfy us? Would a few lines or a half a page at most in the Congregationalist or the Advance meet our needs? Is it not evident more and more, year by year, that we must have a Pacific Coast paper, and that it must be thoroughly furnished for the great work before us?

It is thought that the annual convention of the California Sunday-school Association, to be held in San Jose from June the 19th to the 21st, will be of exceptional interest. Among the persons in attendance will be Mr. Marion Lawrance of Toledo, Ohio, General International Secretary; Rev. Alexander Henry of Philadelphia, Chairman of the Philadelphia Sunday-school Association; the Rev. Dr. E. S. Lewis of Columbus, Ohio, Past President of

the Ohio Sunday-school Association, and Mr. Robert T. Bonsall of Cincinnati, teacher for twenty years of the Union Teachers' Meeting of Cincinnati. Under the auspices of the International Sunday-school Association these men are making a tour of the West and Northwest. Mr. Marion Lawrance, whose picture appears on the cover page of The Pacific, has been Superintendent of the Washington Street Congregational Sunday-school of Toledo for twenty-three years.

The next Congregational Congress, to be held in Seattle—we hope in 1902 instead of 1903—ought to be attended by the pastor of every Congregational church on the Coast. No church can afford to miss the inspiration that would be given it through attendance on the part of its pastor. The Pacific suggests that each church pay the expenses of its pastor to the meeting in Seattle. Let this be something to be planned for and looked forward to, as the most important assembly of Congregationalists ever held on the Pacific Coast, and let every church begin at once to arrange for securing the greatest possible help from it.

The Congregational mission work at Cape Nome is fortunate in having added to its resources twenty-nine hundred dollars received from the insurance on the hospital outfit shipped from Seattle last year and lost while it was being unloaded from the vessel.

Rev. W. L. Curtis and wife and Miss Benedict, missionaries of the American Board, arrived on Tuesday of this week from Kyoto, their field of labor in Japan. Mrs. Curtis, though an invalid, confined mostly to her home for some years, is yet, because of her ability and devotion, spoken of as one of the most efficient and useful of the missionary force in Japan.

The Pacific Coast Congress.

Our report last week of the Pacific Coast Congregational Congress led only to that part of the program where was considered "The Social Side of the Kingdom." The first paper along this line was concerning "Home Life," by the Rev. J. T. Nichols of Seattle, Wash. That paper is printed in full in The Pacific this week. Next came one by the Rev. L. D. Rathbone of Santa Rosa on "Social Life." Mr. Rathbone said: "Social life man must have. The church, therefore, if it be wise, will recognize that fact, and its plans will be so broad as to include in its own work some social element. It may admire the zeal of an anchorite and exalt the enthusiasm of a hermit; it may reverence the self-denial of a monk, or the retirement of a nun; but it must canonize as its most renowned saint one who has lived a life in social and natural contact with man, and yet who has lived nobly. The church may not discuss the wisdom or unwisdom of social life; it must take it for granted."

Concerning the manner of social life, it was said that it is constantly changing, some habits and customs being regarded as proper and in accordance with good form and usage that were formerly not so regarded. Accordingly, it was argued that a church which attempts to regulate the minutiae of individual conduct will find itself in continual difficulty. For example, the attempt of a great denomination to bring its members to conform to the social rules of years long past. "In discussing social life as related to the Kingdom we should lay it down as a fundamental principle that the church should seek only for the great underlying principles that change not, and that so far as particular actions are concerned she must leave them to God and the individual."

Here the thought led on to the fatherhood of God and the brotherhood of man. "God is the father, ye all are brethren," and the social life of the Kingdom, it was said, must be governed by these laws.

The next paper under the general topic, "The Social Side of the Kingdom," was by the Rev. P. S. Knight of Salem, Oregon, on "The Sabbath."

The Sabbath law is the oldest known to man. But when I speak of it as a law I do not mean that it is a statute. As originally given it was not a part of any civil or religious code. No Lycurgus or Justinian or Moses stands as its author. No king or congress or parliament has given it its authority. It is not a heritage from any particular race or nation. It antedates not only Moses and the prophets, but Abraham and Job and the Garden of Eden. It is older than sin—older than law—standing at the head of the first chapter of earth's history. Not only is it divinely authorized, but its Divine Author was the first to observe it. It stands forth, therefore, in an historical sense,

singular, striking, supreme; a gift of God, rather than a law. "The Sabbath was made for man." So far as it is a law, it is a law of man's own nature. Its reasons are internal, not external to man. It is not a law in the restrictive sense. It is intended to help man rather than to rule him—to help him rule himself.

The Sabbath was then considered as to its sanitary and educational value, and finally as a help in the spiritual development.

Considering its observance it was said: "One office of the Christian teacher is to sift the law in whatever form or place he finds it, with a view to finding in it whatever was made for man. He must sift out, not only the laxity of those who would make it a holiday rather than a holy day, but also much of the stilted formalism of the Pharisee and the restrictive narrowness of the Puritan. * * * If there should be a purpose to inaugurate on this Coast a crusade in behalf of a better Sabbath observance, what shall be the manner and spirit of that crusade? Shall we appeal to civil law and depend on time-serving politicians who pose as legislators and magistrates and police officers to secure what we want? Shall we strengthen the laws of ecclesiastical authority and hurl anathemas at those who fail to heed the dogmatic 'Thou shalt' and 'Thou shalt not'? Shall we picture Sinai with its thunderings and lightnings, hoping thus to reinaugurate the day of rest and gladness? Or shall we rather go forth with quiet hope and courage, under the inspiration of such texts as this, and try always to picture before men that Mount of Blessings where He sits, who is Master of this and of all law? Not only in behalf of the church, whose services we desire to see attended and respected, but in behalf of the home, in behalf of a higher and purer social life, in behalf of the immortal hope and the immortal possibilities that are in man,—shall we not strive in every way to dress the Sabbath thought, and our own Sunday habits, with all that is bright, all that is cheerful, all that is beautiful and hope-inspiring? And where shall we go as Christian teachers for all this but to Christ himself? To whom shall we strive to bring all but to Christ himself? Nothing more, you ask? Rather say, *nothing less*, for that is everything."

The fourth paper along the line of the social side of the kingdom was by Rev. E. D. Weage of Tulare, on "The Saloon." It is given in The Pacific this week.

This was one of the most thoroughly discussed papers or addresses of the Congress. It will repay a careful reading. Those who read it will better appreciate the discussion as we report it briefly in this connection.

The first to speak in the discussion was the Rev. George Morris of Alameda, who was emphatic in expression of the opinion that the

church did have responsibilities as to the saloon from which Mr. Weage sought to relieve it. Rev. Jonas Bushell, prominent for many years in Washington and Oregon in temperance work through the Good Templars' organization and in other ways, said: "If the church is not to fight the saloon the sooner the church dies the better." The church should strike it, he said, in its intrenchments in our municipal affairs and in national.

The Rev. J. R. Knodell, Assistant Superintendent in California of the Anti-Saloon League, was called out at this juncture. Mr. Knodell stated that he was in the meeting especially to listen; that he wished to learn, if possible, in this way the thought of the churches as to this great evil; to ascertain whether there were prospects of encouragement among them for the work in which he was engaged. And he wondered where there was to be found any hope for the temperance cause if the churches would not act.

Prof. Sumner of Pomona College, in the temperance town of Claremont, did not think the question should be asked as to the churches. There is no question, he said, as to where the people stand—the church people. They were in general against the saloon. The only difference was as to method of fighting it. He deprecated the small attendance of Christian people and people of highest morality at the primaries, maintaining that if a beginning were made at that stage the saloon could be given a hard blow.

The Rev. W. H. Scudder said that the saloon question touches every other vital question. There is an opportunity which the church will take when the time comes for it. The signs of the times are that the social, the economical and the political world will some time face the evil to fight it; then would come the opportunity for united effort on the part of the church. But now, let the church continue to agitate. It was largely the agitation on the part of the W. C. T. U. that had brought the sentiment against the saloon up to what it now is.

The Rev. Francis Lawson commended the Anti-Saloon League work as calculated to accomplish more than direct statutory enactments.

The Rev. Alfred Bayley thought it very unwise to denounce legislators, and emphasized a right social life as a corrective, to a considerable extent, of the evils of intemperance.

The Rev. H. E. Jewett expressed the belief that the temperance sentiment was not only far in advance of what it had been, but that it was growing constantly. The influence of the home life was emphasized.

The Rev. George C. Adams said that it was impossible to make a backbone for a man, if that were entirely gone. The aim of the church should be to develop character. Christ went

to the root of things, won the affections, and all else followed as a matter of course.

To the Rev. F. I. Wheat, mammon worship was the root of the evil. It is the money profit in the saloon that perpetuates it. The study of socialism was commended and its application to this suggested.

The Rev. C. R. Brown stated that he took courage at what was going on in the world. He observed that drinking men were not wanted now in the business and industrial world. And the church of God was raising up many immunes. It was a Christian father and mother that made him safe from the temptations of the saloon, not the W. C. T. U. or the Prohibition party.

The Rev. E. E. P. Abbott thought that the church should not make any uncertain sound; that we need more of a public sentiment and that the church should agitate and combine. Prof. Lloyd dwelt upon the social side of the question—the patron of the saloon going there for the social element in it. Accordingly, meet this social demand.

AROUND THE LUNCH-TABLE.

Lunch was served attractively by the ladies of the Market Street church, Oakland, on Monday and Tuesday. In the after-dinner talks the Rev. R. A. Rowley, superintendent in Oregon of the Sunday-school and Publication Society, speaking on the general subject, "What Impressed Me Most," said that it was the cordiality shown everywhere to all in attendance at the Congress—brotherhood was in the air. For himself, he could wish that such meetings might come twice a year. Mr. George H. Himes of Portland: "I rejoice greatly that I came. Have attended every Association in Oregon for twenty-five years. This is a delightful meeting. I am impressed with the thought that we need better methods of church work." Rev. Stephen Emerson of Pasadena spoke of the high intellectual quality of the papers and addresses. Rev. Jonas Bushell expressed his pleasure in being permitted to attend. Rev. D. V. Poling of The Dalles, Oregon, stated that it gave him a new and enlarged idea as to Pacific Coast Congregationalism: it was greater than he had thought it to be. Rev. F. B. Doane of Cheney, Wash., said that he was especially impressed with the power and value of the thoughts presented and regarded attendance at the Congress as a privilege much to be esteemed. Rev. W. D. Kidd was impressed with the breadth and outlook of the Congress, and said that he would go away much more optimistic than when he came.

RELATION OF THE CHURCH TO SOCIAL MOVEMENTS.

An entire evening was given to this subject. Rev. F. S. Forbes of Santa Barbara, speaking on the general subject, said that the

church should be the social movement itself; that the social movement is the coming of Christ in the lives of men; that it is the great movement of the day, though the church does not realize it. More attention, it was claimed, is being given to the social questions in current literature than to any other, and more books on such questions are drawn from the libraries than on other topics. The gospel has touched the common man, has uplifted him, given him a glimpse of what God meant him to be; and when he walks the earth trembles. But what appears to some as anarchy and confusion is the coming of the Kingdom of Christ upon the earth. The world is wrong; it is wrong-side up, said the speaker. This is what the church needs to learn, and then to bend itself to turning it right side up. Here were pictured the two diverse conditions among men—great wealth and great poverty. Something is wrong, was the conclusion. "I believe in God," the speaker said, "I believe in God and in man. God is at the rudder and in the end all will be well. I believe in the church. There is no other organization upon the earth that could exist with so many worldly people in it. But the gospel is not 2,000 years behind us; it is 2,000 years ahead of us. Twice have we been told in this Congress, by laymen, that preachers are preaching about things they have no business to preach about. Yes; and so long as laymen continue to do things they ought not to do the preachers will continue that kind of preaching. Preaching is poor business; it is not business at all—it is a conscience."

A New Testament socialist was named in this address—the lad with the five barley loaves and two small fishes. It was said that he commanded the market the day the 5,000 were fed, and with scathing sarcasm the action of men to-day was contrasted with that of the lad. It was claimed that all that the socialist asks for is an opportunity for all—for the one-talent man as well as the five-talent man, and that as things now are the one-talent man is crushed down to poverty. To remedy this it was needful that the church emphasize the material as well as the spiritual side of the Kingdom.

The Rev. C. P. Dorland of Los Angeles followed with an address on "The Relation of the Church to the Labor Question." Considering the matter from the standpoint of the church Mr. Dorland said: "The church says that it can not touch these questions; that it must inculcate gospel truth, confine itself to principles. The church, however, says that it is in sympathy with everything which stands for the betterment of human conditions. Labor says to the church: 'You are organized and worked in the interest of classes. You oppose reformation as you opposed science. Not interested in the labor question, you are not

interested in the laboring man. Accordingly, there is a loyalty to Jesus where is none to the church. The socialist says that labor has produced the wealth, but that it does not get its share; and a just and equitable distribution is wanted. For the existing conditions, grinding many down to the earth, it was claimed that the church confessed that it had no remedy. The oft-heard statement that the church should confine itself to man's spiritual interests was handled with considerable sarcasm. As to remedies, it was stated that Labor says: 'Give better surroundings; change the environment.' But the Christian socialist says: 'Something more than a new environment is needed. It is a new and higher inspiration.' And the Christian socialist also says that the church is not doing its duty. 'It is as much the duty of the church to go to the man in the slums as it is to go to the man in China. The gospel of Christ can be preached through a bushel of potatoes sometimes more effectively than through all the creeds.' If we are to serve the soul we must serve the body.

In the discussion of these addresses, which occurred Tuesday morning, the Rev. Philip Coombe spoke of the importance of going out after men; that denunciation does no good. It was his experience that men generally were approachable and were ready to aid in various ways in Christian work. Thus gradually could many be lifted up to true living—to the manifestation of the Christ-spirit in all the relations of life.

The Rev. Jonathan Edwards expressed approval of Christian socialism. The laboring world, he thought, would be pleased with the church if it was known to favor that which was best in Christian socialism. But very many in the church seemed to be afraid of even this. The Rev. C. R. Brown thought in the address there had been too severe an arraignment of the church. The church is doing a great deal in furnishing a higher kind of citizenship, so that people will have confidence in those who are put at the head of affairs. As to the ministers, he found that they were in general making a study of social questions. Many books on these problems were in their libraries. Mr. Brown told here of the bringing together in his home of four ministers and four socialists. The ministers were surprised at the moral purpose very evident in the socialists, and the socialists surprised at the acquaintance the ministers showed with matters socialistic. The Rev. J. Bushell thought that there was much unwise utterance against corporations. In his association with such he had not found them heartless. Mr. Bushell told of a friend on whom he had called in San Francisco who was thoroughly skeptical, and fiery in his denunciation of the church. Only by much friendliness could we influence such men. Rev. F. I. Wheat called attention to the

fact that the great reformers of the past had been exasperated with the church, and thought that this had been the salvation of the church. Thus had it been stirred to attempt better things. He marked what was a great change for the better, in church circles, along socialistic lines during the last decade. Rev. F. S. Forbes then stated that there was no one who believed more in spiritual regeneration than he did; but he was confident that there should be more of a unity in the spiritual and the material, and the church ought to be the leader in every good work. And so stolid in the old ways were many church people that it was necessary sometimes to put the brad on, as the ox-driver did with the poky old oxen, to arouse them to their duty.

FORMS OF CHURCH LIFE FOR COMING CENTURY.

A valuable paper was the one read by the Rev. Philip Coombe on "Its Benevolent Activities." We shall publish it later.

"Special Work for Men," was the title of a paper read by Rev. E. L. Smith of Seattle. It was stated therein that the women outnumber the men in the churches two to one. Things operating to bring about this condition were mentioned. Club life was one; the lessened influence of the minister among men, because of the low standard of qualification for the ministry in recent years, was named as another. The Sunday paper's absorption of the time and thought of many was regarded as another. In way of remedy it was suggested that the church utilize the club idea. Its value was illustrated by reference to successful clubs in several churches. Reference was made to the influence of the Scotch ministry, largely due to the high educational standard, and it was argued that an elevation of the standard in our own country would give a wonderful increase to the influence of the ministry. It was stated also that greater attention should be given to the winning of the man while he was yet a boy; that the Sunday-school work should be studied as never before.

In the discussion of this subject Rev. F. S. Forbes said that he was surprised to find so many men in some of our churches when he considered the questions treated from the pulpit. In his opinion there should be more attention to present-day problems. The Rev. S. M. Freeland said that he was not familiar with any church that was not getting men ready for earth as well as heaven; that the great purpose of the church was to train men for service, and that in so training them they were made ready for heaven. "If any better organization than the church can be shown, let us drop the church. What an organization can do, and nothing else, makes it sacred." Make Christ and the church attractive, and the people will come to him and to the church. The Rev. B. F. Sargent noted the

fact that men were absent from other gatherings in as large proportion as from religious meetings. Rev. W. W. Scudder expressed belief that the proportion of men in the churches was greater now than in the past. Prof. Sumner thought that the church was growing in efficiency and usefulness; that the church is right side up, and doing a splendid work. Rev. A. W. Ackerman of Portland said that during their Week of Prayer more than fifty per cent of the persons in attendance were men, and that his Sunday evening congregations had a large proportion of men.

CULTIVATION OF FELLOWSHIP.

This topic was introduced by the Rev. Jonathan Edwards of Spokane, Washington, by a paper on "Among Ourselves." Mr. Edwards mentioned independence and fellowship as constitutive principles in Congregationalism, and was of opinion that if either must be neglected fellowship should be emphasized. The genius of Congregationalism demands fellowship. We ought to be the most democratic church upon the earth. Lack of fellowship means lack of walking in the light. It was pointed out that the only serious danger to Congregationalism lies in Congregationalism itself. This comes from the spirit of self-sufficiency. The cultivation of a denominational consciousness was urged. Wales was called the most Congregational country upon the earth, and there a church could be seen on every hill-top. There was needed here, it was said, the same determination to push our work, and to make Pacific Coast Congregationalism the power it ought to be for good. Among the agencies for the doing of this prominent place was given to The Pacific. It was said to be a splendid paper, and that no other agency for fellowship can equal it. Mr. Edwards said that in its pages our churches were having a congress or conference every week. And he suggested such fostering of the paper as would enable it to do properly the great work opening up before it in our Pacific Coast Congregationalism—more united because of the fellowship of this Congress.

At the close of this address the Rev. Dr. Willey arose and seconded the suggestions concerning The Pacific. It was especially gratifying to hear them coming from a delegate from Washington. What was especially needed was a Pacific Coast consciousness, and there was nothing that could so well promote this as The Pacific. "There is much to read nowadays," said Dr. Willey; "we have to select, but that paper should be read by all our people." It was suggested that pastors speak of it often to their people. And then came that suggestion most admirable of all, that it ought to begin its next half-century with an endowment of \$100,000. The Rev. C. R. Brown then told of the appreciation the members of the First church of Oakland had

of the paper, and of the high estimate hereabouts of its value to all our Congregational interests.

"Fellowship with Other Christians," was the topic presented by Rev. Alfred Bayley. He thought that the trouble lay in ourselves if there was any lack of fellowship. Among ministers he said that he had found it in abundance. Its value was emphasized.

"Interdenominational Fellowship" was considered by the Rev. Robert Whitaker of Oakland, Superintendent of Baptist Home Missions. Mr. Whitaker stated that there were too many churches starving themselves and their ministers, simply for the sake of the denomination. This was due largely, he thought, to a lack of acquaintance, and to a limitation of service, the pastoral work being degraded by making it too much a drumming up of persons for membership. It was gratifying to Congregationalists who have long advocated comity to hear Mr. Whitaker say that he would use his influence for it among the Baptists.

IN CONCLUSION.

The time being near for the adjournment of the Congress, a committee was appointed to name at a later date a Provisional Committee for the next Congress, which is to be held in Seattle. Nominating Committee: Rev. J. T. Nichols of Seattle, Rev. A. W. Ackerman of Portland, Rev. H. H. Wikoff of San Francisco and Prof. Sumner of Claremont.

A few remarks as to the value of the Congress followed. The Rev. Dr. Boynton of Boston said that he was glad to be here, that he had enjoyed it greatly. He was impressed with the fact that the Pacific Coast was alive to the questions with which the present day is tingling. The Rev. A. W. Ackerman said that there was reason for rejoicing over the good things being done about the bay, and that he would say a good word at home for California. Rev. E. L. Smith of Seattle said: "I feel that we have been with God and that God has been with us throughout the Congress."

There was a season of prayer in which Professor Nash, Revs. B. F. Moody, David Wirt, F. B. Doane, J. Stevens and F. W. Washburn led, and then came adjournment.

"AFTERMATH."

At the meeting of the ministers of San Francisco and vicinity on Monday the subject for consideration was "The Pacific Coast Congress." The Rev. Dr. Norton of San Diego, leading in the consideration, told of the inspiration the Congress had been to him. The readiness of men about the bay to put in the right word at the right time in the discussions, and set things to rights, was noted. It was his opinion that through this Congress we now had for the first time "a Pacific Coast

Congregational consciousness." Referring to the discussion on the labor problems, Dr. Norton said that he did not believe there was a minister on the Coast who was not interested in these questions and trying earnestly to get at their solution. "But who can be found to tell just how to settle them?"

Dr. Adams regarded the Congress as a great success in the line of fellowship, and thought that the full report through The Pacific would result in much good among our churches. Disappointment was expressed at the turn some of the discussions had taken. "We are here to fight the enemy within ourselves, and not so much the enemy outside of us."

Rev. W. H. Atkinson spoke of the increasing interest from beginning to end. Rev. Alfred Bayley said that his Congregational enthusiasm had been greatly strengthened. "Papers and discussions were exhaustive and all showed that the churches are not afraid of the questions of the day." Rev. C. R. Brown said: "Our own church feels very greatly indebted." He said that he was impressed with the thought that Congregationalism had a fine set of men on this Coast. Rev. E. B. Bradley told of the inspiration that had come to him and of a more profound realization of the fact that thorough foundations must be laid for the work of the ministry. Rev. J. K. Harrison stated that nearly everything that was said seemed to be true; that extremes were fairly stated, and that new courage had come through it all. Rev. W. W. Scudder thought that the whole facing of the Congress was hopeful. The Revs. Philip Coombe, W. C. Pond and F. Lawson harmonized in their remarks with others. Rev. J. Rowell noted what he regarded as a delinquency—"the great fundamental truths of the gospel were not given sufficient prominence." Dr. McLean believed that the ruling out of resolutions, etc., had had a highly beneficial effect. The work of the time-keeper and bell-ringer was commended.

Two of the delegates from Washington were in attendance at the meeting of ministers—Rev. Jonathan Edwards and Rev. F. B. Doane. Mr. Edwards said: "I can not express myself too strongly. I expected great things and I have not been disappointed. The Congress measures up in interest and helpfulness to the American Board and National Council meetings that I have attended. It will prove a great good all along the Coast." The Rev. F. B. Doane said that it was a great pleasure to him to have the privilege of attending, and that he would have an enthusiasm in Pacific Coast work for the upbuilding of the Kingdom, such as he had never yet had.

The Rev. Dr. Willey was of opinion that great good would result from the Congress.

Home Life.

[A paper read at the Congregational Congress by Rev. J. I. Nichols of Seattle.]

Last week we looked at our peculiar problems (duties and opportunities) as they appeared to the missionary, the educator and the evangelist. We now approach them from the social view-point. And it will not belittle the other questions for me to say that we meet here some of our most distinctive peculiarities and most perplexing difficulties.

My topic is "The Home Life," the fountain-head not only of individual Christianity, but also of evangelism, missionary enthusiasm and higher education; and not only the beginning but the end, for a truly Christian home is the consummation, in this life, of the work of evangelist, missionary and educator. Here is the citadel of our civilization. If pure and elevated, the germ of all higher living; if otherwise, a cancer in the body politic. The Hindoo lady, Miss Singh, was right in her observation. The most distinguishing feature of our civilization is our homes, and the honored place of our women. The command, "Honor thy father and thy mother, that thy days may be long upon the land," was intended not only for the individual, but for the whole Hebrew race. Together with the seventh commandment, it constitutes the charter of the Hebrew home. Here was the basis upon which alone the Hebrew race could maintain its supremacy and continue to dwell in the land. Jehovah worship carried with it respect for woman, the sanctity of marriage vows and a pure home. Idolatry was immorality and doomed the Canaanites, by force of physical and social laws, to servitude and destruction. The Jews have, amidst all their migrations and vicissitudes, maintained the purity of the home life, and though but few now in Palestine, yet the old promise holds true; they are still in the land—in every land, a race without paupers, without criminals, without social scandals. But let the Jewish home be broken up by irreverence and immorality, and how quickly would they perish from the earth! The isolation of the Hebrew race from pagan immorality has been its salvation.

It is not true of the Jew alone. No nation has been strong and long-lived which has not had an elevated home life. The rise of the Roman Empire has a close connection with the character of the early Roman home, and the obscure frescoes of Pompeii and Naples tell the tale of its fall. Our own Anglo-Saxon race can trace its virility and vitality to two sources—Christianity, with the Hebrew ideal of home life, and also to Teutonic ancestry, where even in the midst of semi-barbarism, woman was held in high esteem and the marriage bond sacred.

An elevated conception of home and the family ties has been intertwined with all that is

best in our progress as a race. The three races that to-day possess the land, and whose days are evidently to be long upon it, they who will certainly control the destinies of the coming century, all have as a corner-stone in their civilization the Christian home, and that race will be longest in the land whose sons and daughters draw their vitality from the purest fountains. We need as a nation to give more thought to the springs of our life, rather than to the ocean of world civilization; to consider how rich and how pure we can make our Anglo-Saxon product, rather than how far we can send it. The best goods will command the widest market.

We do not want to be pessimists, and indeed we can not forget the many cultured homes which the last half-century has seen planted on this Coast, and the blessed fruitage of which we behold in the thousands of young men and women thronging the halls of learning around us here. But this sight and the thought of the homes which we most frequently enter should not make us blind to the prevailing conditions of home life on this Coast. We see the best side. We behold around us here, in this garden spot of the world's Eden, as elevated, pure and inspiring home life as is to be found in the world; but it is not representative. We must include in our thought the shack in the gulch, the cabin on its mountainside, the isolated ranches and the close quarters of the tenement district. I do not believe that our home life has kept pace (in its upward development) with our progress in wealth and education. There have been some hindrances to the growth of the best home which it may be well for us to consider. One is the moving propensity. How many we meet whose homes may truly be said to be the Pacific Coast, who have tried many sections of it and do not yet know just where they belong. With the uprooting from the Eastern home, there comes to many a family a permanent unsettling, a love of change. To move on to a more promising locality is pleasanter, often, than the monotony of continuous residence. This, truly, may make us unprovincial, but breadth is at the expense of definiteness, depth and continuity of home life. Home is not four square walls, but a sentiment, an influence. Yet for its best development it needs a continual local habitation, as well as Dr. Norton's wood-pile. The continual breaking up of the associations of friendship and community relations is a detriment to the best home sentiment. The boy in the Eastern home who can say, "Here my family have lived for a hundred years, this house was built by my grandfather, this tree was planted by my mother, in this pew we have worshiped for generations," will reverence more his home and family name than a renter and rover.

Another hindrance is poverty; not the poverty of our people, but the small proportion of our wealth which goes to the enrichment of our homes. Enough we have for bodies to clothe them in fine raiment and provide them with delicate food; enough for amusement, for circus and theatre and bicycle; but not enough to make the homes of our common people attractive and the center of thought and love. How often does the fashionably-dressed young lady go through a one-hinged gate, up tumble-down steps, to a barren and forlorn home! And even where the home is furnished with all the modern elegancies and comforts, how frequently do we find a poverty of all that feeds the higher life—little beyond the daily paper and the library novel.

But more worthy of mention, because a deadlier foe to our home life, is the looseness of the marriage tie. Mining camp morality has left us an evil heritage. Lightly are the vows that make a home taken, the responsibilities involved little understood, and the ties easily dissolved and the home broken up. Each one of the thousand or more divorces issued each year on this Coast is a blow at our home life. There is a connection between the heavy business done by day on the court-house hills and the heavier business done by night in the lower parts of our cities. And there is a connection, too, between both these and our home life. There is an unwritten, unspoken history known only to God, of broken hearts and ruined homes. And the worst aspect of it is that our municipal officers too often protect and encourage the social evil.

These evils and disadvantages are not, of course, peculiar to our Coast (though prominent here), and we have with them all the common obstacles that arise from our crowded, hurried modern living. City flats and thirty-foot fronts cramp our homes. Men absent all day in office or shop find their relaxation at night in lodge, club or saloon. There is an absorption of mothers in social duties or woman's clubs. These are all hostile to the ideal of family life. The farm life, where the boys work beside the father in the field and the girls with the mother in the kitchen, may have lacked something of culture; but it was more than made up in character. We can not dwell upon them, but there is one phase of modern religious life that deserves more than a passing notice, and that is the tendency of Christian families to turn the religious training of the young over to the church. Sunday-schools, nurture classes and Junior Endeavor societies are all good in their place, but their place is not a substitute for parental responsibility and care. This work was begun for the neglected waifs of drunken, incapable, unchristian parents (here is its most important work). But Christian parents soon began to leave to the Sunday-school their duties,

and this letting out of duty has increased with the increase of our organizations, till now we expect our children to learn to pray at the Junior Endeavor instead of at the mother's knee; wait for them to start in the Christian life at the invitation of Christian Endeavor Lookout committees, and to be trained in Christian life by Sunday-school teacher and pastor instead of by the fire-side and around the home altar. I have heard my own Sunday-school superintendent more than once commend parents for their help to the school in seeing that the children were dressed and sent to the school regularly and punctually. How many, even of Christian mothers, think that this is all that is required of them, and the Sunday-school will do the rest. They consider that their religious responsibility is ended when they have washed Johnny's face, put on his best clothes, put a penny in his hand and started him for church and Sunday-school. This Christian nurture has been left to the church to the sorrow of many Christian parents, for God can not honor such neglect and shirking of duty. And on the other hand, the church, in order to save the children, has been obliged to do, against great odds and with ill success, a work that belongs primarily to the home, where it could and should be done naturally and successfully. The home should be to the church as the green-house to the garden—a sheltered place with genial temperature, where the tender plants can be trained and protected until they will be able to thrive in the colder atmosphere of the church.

To counteract and change these evil tendencies, we should leave no means untried to stimulate the household religion, not only because of its sweetening influence in our social life, but as the best means of Christian nurture and the main source of growth of the Kingdom.

We are evidently just now in a transition period, between the revival method of extending the Kingdom and the Christian nurture method. While the former will undoubtedly continue as a means of saving some, the latter, we can surely see, is to be more and more emphasized in the coming century, as the better way.

"Oh, for a catechism!" says Dr. Jefferson, and we all say, "Amen"; but I want to add to it, "Oh, for a catechism in the hands of parents," where it used to be before the days of Sunday-schools. We need, as he says, "instruction—painstaking, continuous, systematic instruction"; but not so much the instruction by the pastor and church officers as the constant instruction and personal direction in Christian living of parents. Instruction should begin before the age of pastors' classes, or Junior Endeavorers, in the home.

At the tenderest age, even, something better

than instruction can be given. Childish love and reverence can be turned unconsciously to the Father. Froebel once said: "The child's first ideas of prayer come to him when, as an infant, with his mother he kneels beside his crib. Her bowed head and kneeling body tell of submission to, and reverence for, a power greater than herself. Her tone of voice when she speaks of sacred things is far more effectual with the little listener than the words she says." Froebel also writes:

"Would'st thou unite the child for aye with thee?
Then let him with the Highest One thy union see:
Believe that by the good that's in thy mind
Thy child to good will early be inclined.

"By every noble thought by which thy heart is fired
The child's young soul will surely be inspired;
And canst thou any better gift bestow
Than union with the Eternal One to know?"

There must be not only an early beginning but a continuous religious influence from the home life. God's words must be in our hearts. "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. Thus shalt thou teach them diligently unto thy children."

We who are pastors should give more attention to religion in the homes of our people. Religion that centers around the church is not all; nay, the family altar is fully as important as the church altar. Certainly home religion is a more potent factor in character-building than church services. Yet how small a proportion of a pastor's time and attention is usually given to stimulating and directing family worship and home training!

We should cultivate more the old rite of infant baptism or infant dedication, as it should be called, for the consecration of the children to God and the promise of the parents to give them Christian nurture are the parts of the ceremony that need to be emphasized. Personally, I believe it better to leave out the baptismal part and make it simply a service of consecration. We should follow up this service with a continual oversight and interest, reminding them of their vows and praying with them for the little ones. And our nurture classes should be so conducted as not to take responsibility from parents, but to constantly remind and help them in the home training. The mothers often need the training classes and the prayer-meetings more than the children.

The danger to homes in the laxness of moral sentiment and the prevailing social evils is a matter more difficult for us to reach; but shall we, for that reason, neglect it altogether? We can speak so carefully and yet so clearly that there shall be no doubt what Christianity and the church says about the breaking up of homes.

In spite of all these difficulties, home life

is our great hope for the future; our opportunity, our field, rather than our problem. For the enjoyment of religion, for the building up of the church, for the holding of the children to the God of our fathers, home influence is incomparably the strongest. No brighter star will be found in the crown of our great evangelist than that of his home life. Together with his triumphant death words we should remember the words of his son, Will R. Moody, at his father's grave: "We thank God, for his home life, for his true life, and that he led each one of his children to know Jesus Christ."

The Church and the Saloon.

[An address at the Congregational Congress by Rev. E. D. Weage.]

I shall not pretend to treat this subject as a specialist. I do not care, for the present, how many saloons there are in America. I do not care whether they are the occasion of one-half or of two-thirds of the crime and pauperism and insanity. I am not concerned with the revenue derived from the traffic, nor with the amount of money invested in it. I wish to go below statistics.

There are two things specially needed in this saloon question: the first is a clear conception of the character of the problem; and the second is some plan on which the different temperance forces can unite. It is on these two points that I wish to speak. On our idea of the character of the problem will depend our attempted solution of it. One man says it is a social problem. The saloon exists because it is a poor man's club; and it is. Another man says it is a physical problem. The saloon has its grip on man's body, and it has. Another lays emphasis on the financial part of the problem. That is a large part; while another insists on its political aspects, and it has some very decided political features. So the first man would establish counter attractions—coffee houses, etc. The second would use medical treatment. The third glories in financial statistics, and the last has for his watchword, "Vote as you pray," which is certainly a good thing, provided always that the prayers are good. But in each case the real gist of the subject has been missed. We have been exactly in the situation of a physician who attempted to treat symptoms instead of the disease and was discouraged when the symptoms did not vanish.

The entire saloon question, in all its aspects, lies in one simple experiment, so simple that it ought to be known to every school child; so simple that I hesitate to speak of it here. If I were to take a few drops of alcohol and place in it the end of a living nerve, the nerve would be at once paralyzed and soon dead. All the physical, social, political, moral power of the

saloon is in that simple experiment. Take three of the most evident indications of alcoholism: the quickened beating of the heart, because the nerve whose work it is to restrain the heart's action is partially paralyzed; the flushed face, because the nerves in the veins and arteries are paralyzed; the staggering, because the nerves that have the co-ordinating power are partially paralyzed, producing temporary locomotor ataxia. All of these results come because the restraining powers of the system are paralyzed. The same thing is true of the other physical results. Alcohol paralyzes the restraining power, and of course in the end all power. It has its hold on the center of life. This paralysis of the restraining power explains its moral effects.

Lady Macbeth did not murder Duncan till wine had paralyzed the finer parts of the nervous organism, through which conscience spoke. When Lady Macbeth wanted to murder Duncan conscience said "No," and not till the nerves through which conscience made itself heard were deadened, paralyzed, till it was no longer heard, did she do the deed. Wine did not cause the murder of Duncan any more than it causes any other crime. The cause was further to seek. What the wine did was to remove restraint from Lady Macbeth's evil thoughts and desires. She murdered Duncan not because she took the wine; she took the wine because she wanted to murder Duncan.

All that Satan needed to do in Eden was to remove the restraining power, by his "Yea, hath God said?" "Ye shall not surely die." The sum total of his work through alcohol is in the removal of restraint. The significance of these facts lies in this, viz., that alcohol has its grip not on some remote or unessential part of the constitution, but on the very center of physical and moral. If its grip were on the purse alone we might shake it off. If it were on the social nature alone we might find a substitute. If it were on politics only we might get rid of it. But its hold is on the man himself. Men drink, not because of circumstance, but because of what they are. We may call it a theological statement or a blanket theory, or what not, but it is the only theory that will account for all the facts. We are in the condition of the Norse giant who attempted to lift a cat from the ground, only to find that it was the serpent that girdled the world. Men hate restraint physically; they hate restraint morally; and because alcohol removes the sense of restraint do men drink. Somehow, I do not know how, it must be impressed on people that this saloon question affects the very center of life, physical and moral. Then, we should not be surprised at difficulties, nor discouraged at defeats, nor indifferent, as if the matter did not concern us. You can't cure cancer with cologne.

Face to face with the saloon power stands the Christian Church. It is evident that the saloon and the church are constitutional enemies. The saloon exists to break down restraint from evil. The church exists to restrain evil, in some sense, and to make new men and women. But when we look at the relation of the church to the saloon the first thing that impresses us is that the church is not at all united in its method of opposition to the saloon. Christians, as individuals, have done about all that has been done in opposition to the saloon, but the church as an organization has done next to nothing. Why? The common answer is that the church is indifferent, it is untrue to its principles, it loves ease and money, and popularity, etc., etc. I am not saying how much of this is true. Doubtless the church might know more and might do more, and might be more consistent, and all that. Doubtless also the temptation to indulge in wholesale and terrific condemnation is sometimes almost irresistible. But we want to be sure of the facts.

When we speak of the relation of the church as an organization to the saloon, church-members at once appear in two classes. The saloon is not the cause of the division. Mark that. The division has always existed. It runs deeper than denominational lines. One element in the church insists that the church exists mainly, or at least largely, for social reform. Whatever needs to be done, that Christians should do. Whatever Christians as individuals should do, that the church as an organization should do. If there is poverty, relieve it. If there is distress, provide for it. If there is evil in the state or nation, let the church attack it, as an organized body. Establish reformatories, asylums, social settlements. Whatever needs to be done, do it, even to cleaning streets and lighting a city, if need be. The church is here to do what needs to be done. This branch of the church insists on morals rather than on religion. Its preaching is ethical rather than theological. It lays main emphasis on the second table of the law. The other division of the church insists not on social reformation as the end of the church, but on spiritual regeneration. It believes in social reformation, but it believes that the work of the church as such lies along spiritual lines. Let Christians organize in other forms to meet the social problems. Let the church as an organization keep to its peculiar work. The preaching of this class is largely theological. It lays chief emphasis on the first table of the law. It would engage in reform work as a church only so far as it furthers directly the spiritual work. It has less use for social settlements than for rescue stations. It believes in new tenements, but it believes more in new men and women.

Now this division is not something new.

It runs through the entire history of the church. It is the difference between Peter and Paul, between James and John. It is not something that can be reasoned away. It has its foundation in the very mental and spiritual constitution. Peter will never be Paul, nor will James be John. The types are rarely distinct. Occasionally we find a person in whom the two elements seem well balanced. The history of the church is a history of the blending of the two elements.

Now, the significance of these facts for organized reform work lies in this, viz., that the difference between these two classes is fundamental; nothing that we can do will remove it. It may seem to us very desirable that it should be removed. But it can not be and we must work accordingly.

Now, in this saloon question, one class insists that the church is forever false to its calling and to its Master if it does not, as an organization, fight the saloon power. The other element insists with as much energy that the church is false to its mission if, as an organization, it does fight the saloon power, for its mission is not social reformation, but spiritual regeneration. We shall have gained a great deal if we can realize that this difference is not primarily due to difference in knowledge or difference in consecration. There is room for great increase of both, but you may increase both indefinitely and the distinction between the two classes will still remain. It cannot be overcome by argument or by denunciation. It is grounded too deeply in human nature. It might be infinitely better if we could turn the church as an organization against the saloon power. We shall not be able to do that to any extent, and we may as well recognize the fact and the reason for it. The part of reason is not to attempt impossibilities.

The practical course is in the organization of temperance work, not as an addition to present church machinery, but distinct from it. That distinct temperance work will be done in the future as it has been done in the past, mainly by church-members, goes without saying. And very many of those who object most strenuously to the use of church organization for this purpose will be most forward in the formation of organizations devoted to this special end. Must, then, the church as an organization be without part in this work against the saloon? By no means. We said a few moments ago that men drank, not because of time and circumstance, but because of what they were. Change the men. Make them new men. Whatever may be true of social reformation, this work of spiritual regeneration is beyond all dispute the work of the church, and it is the only organization in existence for that work.

Give us enough new men and new women, men and women in whom principle predom-

inates, men and women in whom God rules, and they will not only stop patronizing the saloons, but they will see to it that they are removed. The church as an organization may not remove the saloons, but if the church does not give the motive power for it it will never be done. Personally, I believe that we make a great mistake in attempting to use the church organization for special anti-saloon work. We must be content to do what we can do.

There are several things on which we can agree:

1. We need a more adequate idea of the source of the saloon power. Not money, not organization, not social life, not example; all of these, to be sure, but infinitely more than all of them together, is its hold on the vital physical and spiritual constitution of men. This will give us some adequate conception of the enemy before us and we shall stop playing with it and stop firing blank cartridges.

2. The acknowledgment that the fundamental work against the saloon is done by the church in its work of spiritual regeneration.

3. The insistence that whatever the church as an organized body may do or may not do, the duty of Christians as individuals lies in fighting the saloon by every means at command, moral, social, political.

Orchard Musings.

By F. B. Perkins.

1. Blossoms and Fruit.

The prune growers of Santa Clara county are disappointed. In blossoms the season was exceptionally rich. The eye never looked upon a fairer scene than their orchards presented on the 20th day of last March—the date of the Blossom Festival. But the fulfillment will not equal the promise. After all, the yield will be light. "Why is this?" I asked a neighbor. "They have all run to blossoms," was the reply. He meant that the exuberant richness of the flower had been at the expense of the fruit; so draining the vitality of the trees that fewer than usual of the blossoms have fructified. The explanation reached further and suggested more than was realized. For it has applications in the spiritual realm also. Here, too, the promise of springtime often fails. The life of the spirit runs to blossoms. It does not develop into the saintliness of which its earlier stage was prophetic.

It does not seem to get beyond the externalities and formalities of the Christian life, its church services and prayer-meetings, its brotherhoods and social activities. No discredit of these things of course is intended. They are all vastly important as expressions of, and accessions to, the real fruit of the Spirit, but none of them are that fruit. To the same blossoming period belong many of those ear-

ly experiences so joyfully recounted by newborn souls. Manifestations of the Spirit these undoubtedly are, but not his distinctive *fruit*. Or, if we choose to regard them as belonging to the latter category, then they are like the clusters of Eschol which Israel's scouts brought back to camp; not the products of their own vineyards, but discoveries of that for which other men had labored, treasures ready to their hand, valuable only as proofs of the richness of their heritage, and as incentives to fidelity and skill. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; in one word, righteous character. Its analogue is the Santa Clara prune rather than the Japanese flowering cherry. This is the fruit after its kind, in which "the planting of the Lord" naturally develops. All this, moreover, as individual growths, not as pluckings from other people's trees of life.

And it is just here that the bright promise of so many Christian lives is broken to our hope. They never seem to bring forth fruit unto perfection. They do not "grow in the grace and in the knowledge of our Lord and Savior Jesus Christ"; at least, not in any such measure as the beauty of their blossoming stage leads us to expect. Their piety is of the stamp which shows best in public assemblies and social activities. It is fortunate if, after shining there, their leaf does not wither and fall to the ground until the next blossoming season comes around. In home life, in business affairs, in Christlikeness of character, in what may be designated the spiritualities of religion, these trees of righteousness are painfully disappointing. The great Husbandman in his round of observation comes to this one, we may imagine, seeking fruit but finding none. "Nothing but leaves," he sadly muses; then turns to that one beneath which the ground is strewn with immature fruit fallen before its time, living only long enough to die—a meagre return for all the care expended on it. He seems to say, as the scanty remaining fruitage meets his eye, "What more could I have done that I have not done?" All this is very sad.

For the hunger of humanity, to the relief of which the Lord of the harvest is devoted, can not be satisfied by the blossoms of enthusiasm which bloom in conventions, or the leaves of external activities, unless these are the shelter, merely, of an abundant spiritual fruitage of holy character. Everything else is heavily discounted by the sharp criticism of the world, which instinctively recognizes the genuine fruit of the tree of life, and knows that it alone is the food it craves. For a merely blossoming religion, in the language of the street, it "has no use," nor cares to invest in an orchard which bears nothing but leaves.

It was the genuine fruit of the Spirit which marked Christ as "separate from sinners," and therein was "the hiding of his power." The saving grace of the Master is also the disciple's power to save. He who would avail much to redeem the world from its sin and its sorrow must, perforce, be a man of performance as well as promise, of Christian fruit-bearing as well as of blossom, of character as well as of appreciation.

The unsatisfactory record of the church at this point, moreover, presses upon us the question whether, as a whole, too much of its energy has not gone into its theories and its formal activities, too little into the nourishment of interior graces; whether Christians of character should not be more generally and definitely recognized as the supreme and all-embracing object of Christian ambition, and whether, through pulpit teaching and friendly counsel, more can not be done toward encouraging the life of God in men, so rendering the trees of the Lord more fruitful and the joy of the harvest greater.

Mary and Martha.

I must freely confess that I have never found myself able to put my heart into any interpretation of the two women to whom was given the great joy and honor of ministering to Jesus in their own home which undertook to strike the balance of their virtues or their frailties. I love Mary in the fine spiritual quality of her devotion that forgets homelier tasks; but I cannot but remember that if somebody else had not recollected and discharged them, the dear and august Guest might have suffered hunger in the house of his friends. A kinsman of mine was once entertained by a gifted woman, who was so much absorbed in his interesting conversation that she forgot to inspect the "spare room" in which he slept, and in which he passed the night in exasperating collisions with a silver soup-tureen which long before had been concealed from the burglars in his bed; and I confess I agreed with a cynical feminine critic who observed, on hearing the story, that clever and devout women might sometimes most wisely "pray and talk less and keep house more." The picture of a bustling, over-zealous hospitality is sordid and unpicturesque enough, doubtless; but the absorption in higher things that leaves all mean tasks and hard work to another is not altogether engaging either. Martha undoubtedly deserved the rebuke she got. But surely no one will withhold from her the tender sympathy that we ought to give every day of our lives, to hard-worked and over-burdened women all about us! By all means let us honor Mary for her truer vision of the Highest!—[Bishop Potter, in Harper's Bazar.

Acorns from Three Oaks.

By Aloha.

There is a way to keep the Sabbath holy, even on a sleeper crossing the continent. One does not choose to be away from a dear church that day, but gospel songs and Christian converse may make a car a Bethel. Pacific Coast Congress and Paso Robles conference and a promised wedding in Minneapolis were too much for any flyer the competing railways have put on yet. Air-ships may keep the O. T. Sabbath. Welcome, air-ships! Wheels have brought us half-way to them. Here are good Oberlin folk who used to furnish us ponies—four-footed ponies—when we began Latin and Greek. We had to go to Yale to mount the other kind. We can look these friends in the eye and sing with them, because we respected the rights even of livery horses. Here are young and musical Pasadenaans, off for five months' music study in Italy. How they sing! How gospel songs draw hearts together. The missionary woman's paper at the Congress was practiced on the train. See that Italian group crowding the platform and edging in from the smoking-room. The baby boy is musical, too, at all hours of the day and night. What would a car be without a child? What is home without a baby? At South Omaha a young Catholic woman got off to meet a mother's tears and five brothers' kisses. She has returned from California to tell them she must go to Heaven to get well. Everybody has been kind to the gentle consumptive. She has welcomed the old Protestant's ministry by the way as cordially as the young priest's. We have told her, as we tell all consumptives, how Henry M. Storrs refused to die when told to. He bought a horse and rode from Cincinnati to New York, and kept up on stimulants until he mastered his ailment and lived on for forty more years of wonderful work. But he was a Storrs. Even alcohol is servant to a King's son. Though I have known boys I would rather see die sober than risk with alcoholic medicine.

Paso Robles and Pacific Grove.

The result of the Conference at the Congress justifies the wisdom of Superintendent Maile in calling it. Let us all feel the gravity of the situation and aid as we can. Subscribers ought not be satisfied with paying. They ought to push and plan and pray. That much-churched but not overpreached community needs the considerate and loving attention of those who love the kingdom of Jesus Christ in wisdom and patience. Slight and sneer and criticism have no place. Heaven show us the man to draw hearts together there, and build up a uniting, loving, New Testament Christianity. What church will spare a tried and wise pastor for this delicate and critical office?

If it only could find some volunteer who could get on for the present without asking "the dear mother of us all." Judges and doctors give much work. Now and then a minister can. Happy man, who has the heart to. Brethren, pray for Paso Robles.

It will not rob that parish in the front of our question line to help Pacific Grove, which, without any question at all, ought to go on this season and complete its long-talked-of parsonage. Disappointed in some high railroad quarters, it has its long list of humbler friends who do believe in it and mean to do their part in completing its useful plant. The W. H. M. Union pledge a hundred dollars and other friends have pledged almost enough to finish. But it is conditioned on its being all done in 1900. And now is the season to start, while our summer visitors can see the need and appreciate the good the genuine church does. "In His Name," friends, help these two churches.

Saratoga Missionary Settlement.

Under this plain but suggestive title the Saratoga friends have obeyed the instructions of the church and incorporated under the charter of the State of California. A little circular is preparing to answer many questions. Such has been the inspiration and joy of entertaining missionaries, and finding them "angels unawares," that we covet more of the experience. We want all the servants of our Boards in many lands to think of Saratoga as a Home of Refreshment, as they choose more and more the soft climates of our Coast for the nearest recruiting grounds for them. Five days a week may be given to rest and recuperation, and two for travel and work for such as want Sunday service. If absolute rest be required, as for Miss Emily Brown of Kobe, what kindlier climate or gentler friends than Saratoga has? Miss Brown says: "Had I known what climate and what friends I was coming to, I had begun to mend as soon as I started on my anxious journey." Notice, dear pastor and home missionary friends, no worker is barred by any narrowness in our charter. Our hearts are as large as the statutes of the great State and we invite God's servants of our Pilgrim faith everywhere to think of Saratoga as life's afternoon comes on. Rev. W. W. Scudder, Alameda, is President; Rev. H. M. Tenney of San Jose and Rev. W. H. Cross of Saratoga are Vice-Presidents; J. L. Pendleton is Recording Secretary; Rev. E. S. Williams is Corresponding Secretary; Mr. Frank M. Farwell is Treasurer; Miss Jennie M. Farwell is custodian and plans to gather stereopticon slides, photos, idols, curios—everything which can be loaned to Pacific Coast churches to illustrate what Christianity does for unchristianized nations. If you have a dear missionary friend for whose future you are interested, tell him of Saratoga. Mr.

Frank M. Farwell, Treasurer, has been forty years in that fertile valley and can give conservative and disinterested advice about land and home-making. The Society has modest funds in hand and will not go in debt more than a hundred dollars. Its founder believes it has come to the Kingdom at this time of the Ecumenical Conference for wise purposes of God. It expects to have a good home of its own ere very long, and to have about it happy and useful missionary families, which shall fill with a sweet fragrance of Christ the name of Saratoga Missionary Settlement in our happy and growing churches. "In His Name" there is "always more to follow."

Omaha, Neb.

Oregon Letter.

By George H. Himes.

The East Side Association of Congregational Churches (local) met with the church at Corvallis, Rev. P. S. Knight pastor, on May 15th and 16th. Thirteen churches were represented by six ministers and twenty delegates. The program was somewhat informal, and left ample room for discussion, social intercourse and opportunity for examining the needs of this important field. On the first day, after the usual routine of organization—Mr. A. E. Wheeler, Eugene church, moderator, Rev. T. H. Henderson, Salem Central church, vice-moderator, and Rev. E. S. Bollinger, Oregon City church, registrar, secretary and treasurer—and devotional exercises, "Messages from the Churches" were presented. Sunshine and shadow were indicated by these reports, but the weight of testimony was largely in favor of encouragement and progress. In the evening the entire time was given to Rev. W. G. Puddefoot—the only Puddefoot. For an hour and a half he told his story of mission work, with here and there a bit of striking statistics, to show the necessity for persistent effort along all lines, and closed pretty well exhausted—but the audience was not. He would have been borne with until midnight had he been equal to the occasion.

The next morning, after a devotional service and a business session, with another talk from Mr. Puddefoot, lasting an hour, teams were provided and the entire Association, with numerous friends, were transported to Plymouth church, out in the country neighborhood five miles west of Corvallis. Rev. W. C. Kantner, D.D., preached a stirring sermon, and this was followed by adjournment and a bountiful lunch spread by the ladies of the adjacent farm houses, consisting of all the good things that tempt the appetite. Upon convening a brief address, upon "Problems of the Country Church," was given by Mrs. Dora R. Barber, followed by brief discussion. The Association then adjourned, and after a brief fellowship session with the members and friends of Plymouth

church, returned to Corvallis and re-convened, and listened to two papers on "Home Missions"; the first relating to the early days, by Geo. H. Himes, and the second on the present and future of home missions. Miss Mary F. Denton then gave a brief narrative, touching some phases of the educational work under the American Board in Japan.

In the evening the associational sermon was preached by Rev. J. M. Dick of the Hubbard circuit, and he was followed by Miss Denton, who gave additional information touching the Japanese work and emphasizing its importance. The rousements were supplied by Supt. C. F. Clapp in happy vein, and thus closed a very interesting and profitable meeting. By such gatherings the spirit of fellowship is created to a much greater extent than when the whole time is taken up with essays and addresses upon abstract themes more or less threadbare, which largely but touch the borderland of consistent Christian living. While it is doubtless true that a consistent life is more apt to be the result of a correct belief than otherwise, yet it frequently happens that the time at associations, conferences, etc., is taken up by heavy dissertations upon subjects that meet with but little response.

Corvallis and Plymouth churches constitute a most important field of effort, and should be cared for in the best manner possible. Situated in the heart of a fertile and wondrously beautiful country, it is destined to grow in importance as the years pass by. Furthermore, Corvallis is the seat of the Oregon Agricultural College, and in this institution, in the different departments, there are probably not less than three hundred students, on an average, from all parts of the State. The institution being chiefly supported by the general government, thus making free tuition, many attend there who can not go elsewhere. The buildings and equipments are excellent, and everything done is with a view to permanence. Thomas M. Gatch, an educator with a splendid record of forty years in the Pacific Northwest behind him, is President of the college, and this means volumes to all who know anything of his ability and sterling Christian character. To say nothing of any other consideration, the opportunity to have some part in directing the course of such a student body as is drawn together by this institution is ample reason why a church of the Pilgrim faith should be steadfastly maintained at Corvallis.

As early as 1854 Rev. M. B. Starr organized a church of ten members at Corvallis. After a feeble existence for nine years it went into a comatose state and so remained for twenty years. Meanwhile about all the original members left the place or united with the other churches. In 1883 the field was carefully looked over by Dr. Atkinson and it seemed to

justify active effort. Accordingly the church was reorganized. Services at first were maintained jointly by Dr. Atkinson and Rev. P. S. Knight for two or more years, the latter's service being wholly gratuitous. Finally a pastor was called and soon afterwards a house of worship erected. For a number of years the outlook was promising and the growth encouraging. But when the offices of the railroad running to the coast were removed elsewhere, a severe blow was dealt to the growing young city which well-nigh paralyzed it. All churches and all industries were affected, and some of the most active and efficient of the seventy or more members of the church under consideration went elsewhere, and an unwelcome relapse followed from which it has been difficult to recover. Conditions are gradually improving now and have been for several months. Rev. P. S. Knight has been supplying the two fields, giving three services every Sunday, with uniform acceptance, but at a nominal rate, much too little to give anything like needed support. But for his timely services for the past year it seems almost as though both the churches would have completely collapsed by this time.

Rev. E. P. Hughes of the Hillsboro church narrowly escaped very serious injury on the 11th instant. He was bestirring himself to the utmost, astride his bicycle, in making known that Rev. W. G. Puddefoot was going to lecture that evening, when, in an evil moment, his wheel ran into a slit in the sidewalk, whereupon he was pitched headlong against the sharp corner of a post, striking his forehead just above the right eye. He was knocked senseless and lay unconscious on the sidewalk for half an hour. Then he was discovered and restoratives applied which brought him to his right mind. It is believed that he will be able to attend to his duties in a fortnight.

Prof. A. R. Sweetser of Pacific University will supply the pulpit of the Hillsboro church until Mr. Hughes is able to officiate.

Woman's Board of Missions for the Pacific.

The Young Ladies' Branch.

The quarterly meeting of the Branch was held in Park church, San Francisco, Saturday afternoon, May 12th, at 2 o'clock.

Mrs. Wheat led in a service of song, and among other hymns Miss Ayers sang "Speed Away" as a solo, with chorus by those present. This was followed by a number of selections from Scripture on different topics, and a few prayers.

The minutes of the last meeting were read and approved and the treasurer reported \$196.70 in the treasury. The Branch received an invitation from Plymouth church to hold

the annual meeting there in August.

Mr. Wheat spoke for a few minutes on the Ecumenical Conference recently held in New York. He said it has been called the most memorable conference since the beginning of Christianity. There were representatives there from one hundred and four beliefs and denominations, and yet it was not denominational in the least degree. There were five or six meetings being held at the same time, and each was as full of interest as any other. Men are no longer discussing theological differences, but have learned a lesson of broad unity from this Conference.

Mrs. Wheat read a most interesting paper, written by a lady in China, on "The Progress of Christianity During the Past Twenty Years." One cause of the improvement in the spread of Christianity is the energy of these latter days. She traced the progress of Christ's gospel of love and peace in Africa, Madagascar, Arabia, Turkey, India, China, Japan and the isles of the sea.

Mrs. Atkin sang a solo, "Be Thou With Me," and Mrs. Wheat closed the meeting by reading the following poem:

OUT OF TOUCH.

Only a smile, yes, only a smile,
That a woman o'erburdened with grief
Expected from you; 'twould have given her relief,
For her heart ached sore the while;
But weary and cheerless she went away,
Because as it happened that very day
You were "out of touch" with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered "speak";
But the worker passed onward, unblest and weak
Whom you meant to have stirred
To courage, devotion and love anew,
Because when the message came to you
You were "out of touch" with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said "write" but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe.
You were "out of touch" with your Lord.

Only a song, yes, only a song,
That the Spirit said "sing to-night";
Thy voice is thy Master's by purchased right,"
But you thought "mid this motley throng,
I care not to sing of the city of gold,"
And the heart that your words might have reached
Grew cold.
You were "out of touch" with your Lord.

Only a day, yes, only a day!
But oh, can you guess, my friend,
Where the influence reaches, and where it will end,
Of the hours that you frittered away?
The Master's command is "abide in Me,"
And fruitless and vain will your service be
If "out of touch" with your Lord.

—Jean H. Watson.

The young women of Mrs. Wheat's class served chocolate and cake to all who remained at the close of the meeting.

Alice M. Flint, Rec. Sec.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Feeding of Five Thousand (John vi: 5-14).

LESSON XII. June 17, 1900.

GOLDEN TEXT.—"Give us this day our daily bread" (Matt. vi: 11).

Introduction.

Parallel passages: Matt. xiv: 15-21; Mark vi: 35-44; Luke ix: 12-17.

Time: March, 29 A. D.

Place: The northeastern part of the Sea of Galilee.

Since the last lesson: The news of the death of John, as we have noted, deeply affected Jesus. That death formed a crisis in Jesus' life. The beginning of the end of his own life was foretold by the death of his forerunner. As John had been treated, so he was to be. At that juncture the apostles returned from their mission "and they told him all things, whatsoever they had done, and whatsoever they had taught." Their mission had greatly aroused the people. It was just about the time to go up to Jerusalem to attend the Passover. In consequence of this, crowds of people were on the move. Attracted by Jesus' words and deeds, and stirred by the apostolic message, they flocked into Capernaum. "And he saith unto his disciples, 'Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.'"

With his disciples Jesus entered a boat to go to a more quiet place, where they could rest a while. Their departure, however, was witnessed by the people, who were determined to follow them. "And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them." It is probable that there was a very light wind, so that it was easy to keep pace with the boat along the shore. The result was that when Jesus and his disciples came to the shore of the sea to the east of the mouth of the Jordan, the crowds were already there, awaiting them. "And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd; and he began to teach them many things." The importance of this miracle is evident from the fact that it is recorded by all four evangelists.

Critical Notes.

V. 5. John explains in the previous verse one of the causes of the great crowds, saying, "the passover was at hand." It seems likely that it was during the morning when they crossed the sea. The day was spent in teaching and the miracle took place at the close of the day. The sight of the people always stirred Jesus' whole nature. The question addressed to Philip was the outcome of the feeling that moved his compassionate heart.

Though he knew their needs were spiritual, he would not neglect their temporal necessities.

V. 6. Jesus' question was to try Philip. Several times such questions were asked. Here it was probably designed to show them their own inability to meet the present needs. "Throughout the gospel the Evangelist speaks as one who had an intimate knowledge of the Lord's mind."

V. 7. Philip probably took enough time to estimate the number of people present and compute the necessary amount of bread for them. His conclusion was that thirty-five dollars' worth would be insufficient for the needs of all. Practically, his answer meant that they could not possibly procure the requisite amount.

Vs. 8, 9. At this moment Andrew made a suggestion. A little lad was there—his home may have been near by—who had five of the coarse common barley loaves and some fishes. And as Andrew mentioned that fact, it seemed to occur to him that it was foolish to mention the fact. Such supplies as they had would be totally inadequate.

V. 10. Jesus had now set his disciples to thinking. Thus the magnitude of the undertaking was clear to their minds. Then followed the command to cause the people to sit down. To facilitate their movements the people were arranged in companies of fifties and hundreds. It was spring time and the place was covered with grass. There were five thousand men present, and, Matthew adds, "beside women and children." "The women were put by themselves. In those days no honor was given to women. Woman owes to Christ the honor and favor she now enjoys."

V. 11. Then Jesus took the meagre stock of food, and having blessed it directed his disciples to distribute it to the hungry multitudes. And lo, it was found to be more than sufficient for all their needs. The fact of thanksgiving should not be overlooked. Countless hosts of people never think of rendering thanks to God for their daily food. The multiplication of the food must have been in the breaking and distribution—something like the widow's cruse of oil which failed not.

Vs. 12, 13. The direction to gather up the fragments can hardly be ascribed to frugality. It seems more in keeping with the event to see in it a desire to emphasize the miracle. When the fragments were brought together, it was found that they were more than the original stock. How impressive it must have been! "The basket is the *cophinus*—the wallet which every Jew carried on a journey for his own food, so as not to be dependent upon unclean Gentile supplies. Each of the twelve disciples probably filled his own wallet with the broken pieces."

V. 14. John always called a miracle a "sign," and that because he regards each one of them

as having a peculiar significance. The effect upon the multitudes was profound. Immediately there was a movement among those present "to take Jesus by force, to make him a king." In their ignorant blindness they saw in him only a bread king. One who could minister to their external wants was just the kind of a king they wanted. The people did not understand their own symptoms. They thought that all would be well with them if they could throw off the Roman domination and have their own king. They did not know that the real trouble was their being under the 'brall' of sin, and they failed to see that Jesus' was a spiritual kingdom, and that his was a freedom from sin.

Some Lesson Teachings.

1. Jesus wished to have his disciples consider their relation to the hungry multitude.
2. He did nothing until they placed their scanty stores in his hands.
3. His ability to use these was not limited by their scantiness.
4. His power can so multiply the resources of his people that they can feed the multitudes.
5. Have we brought our resources to him to be used by him in the work of his kingdom?

Our business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip our yesterday, to to-days, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we have never given, to do our work with more force and a finer finish than ever—this is the true idea—to get ahead of ourselves. To beat some one else in a game, or to be beaten, may mean much or little. To beat our own game means a great deal. Whether we win or not, we are playing better than we ever did before, and that's the point, after all—to play a better game of life.—[Sunday School Times.

In 1843, at twilight, on the last evening of the session of Congress, just five minutes before adjournment of the Senate, by a close vote of 91 to 83, \$30,000 was appropriated for a trial telegraph line between Washington and Baltimore. The first message sent—"What hath God wrought!"—was by Mrs. Roswell Smith, who was a Miss Annie Ellsworth, whose father was college mate and a close friend of Prof. Morse, the inventor of the telegraph. The original message was faithfully preserved by Mrs. Smith till her death, which occurred in New York, the last week in January last.—[Exchange.

"It's a sad world, a glad world—
Just as you make it;
A good world, a bad world—
Just as you take it."

Christian Endeavor Service.

By Rev. J. H. Goodell.

Abiding in Christ. (John xv: 1-10.)

Topic for June 17th.

Many strange and wonderful ideas have been forced from this passage in the suppers-table talk of our Lord. Like all figures of speech used by him, this one of the vine and the branches has been made to teach marvelous doctrines and weird relationships. The minds of men roam over these chapters so frequently it appears as if we often were determined to discover some peculiar and unheard-of truths in them. But the occasion of their utterance, when Jesus was closing his loving communion with his disciples just before his crucifixion, makes it extremely unlikely that he spoke to them excepting in the simplest and most loving way possible.

* * *

I would extend the reference one verse and find in that something of the key to the entire interview. "These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled." Jesus has a desire to say something that will add to their joy. Some of us remember our childhood days when our parents were leaving us for an absence of greater or less duration, and often the parting injunction would be, "Be good children." The solicitude then seemed to be that we would behave ourselves when the father's or mother's watchfulness was relaxed. But in very suggestive contrast with that Christ desired to speak such final words as would complete their joy. The impression he would leave upon their minds to follow them as an inspiration was his personal interest in their living a life full of joy.

* * *

This seems to be a very important truth to emphasize just now. We have said a great deal about our Master wanting us to be true and loyal and holy and diligent. But we have mentioned all too little that Jesus is deeply interested in our being happy. He even wishes us to have the joys he has and live such lives as will leave us unconscious of any lack in our joyous experiences.

* * *

Not only this, but he directs them to the means by which that joy is to come into their lives. The remarkable phrases he uses in showing them this are abiding in Christ, bearing fruit, and glorifying the Father. Just look at those conditions with the thought that here we have the divine direction for filling our lives with joy; and not only so, but the sure way of sharing in the joy our Lord feels. We want to be like him in character and in service; why not also in the joys we seek? The special need of this thought at this time arises

from the fact that we do not ordinarily associate these ideas together. People go outside of their Christian discipline and service for their joys. We relieve and comfort our conscience by our religious exercises and duties, but take a day or night off for our joys.

* * *

Probably man's highest joy comes from his contact with other joyous spirits. The people we think of most and seek oftenest are those who have the ability and the habit of conveying to our hungry hearts their joy. Here Jesus calls us to the same infilling from him. Thoughts going out to him; hearts open to his words; souls responding to whatever has his presence and his touch, have the power to fill our beings with joy and keep them full.

Plans, efforts, continuous work directed towards some definite result to be accomplished in Christian service, have in them the power to bring the experience of contentment and delight. We are created to be busy. We must be employed. We wither if we are not active. But it makes all the difference in the world what object takes our energies. To have the joy Christ has, we must have his activities. While we are all busy here and there with our plans, this difference may not be so quickly discovered. But study old people. The man who has followed this direction of Jesus and has lived as a branch of the vine, borne fruit as a consequence and has glorified the Father, sings his way with divine joy through the later years of his pilgrimage. But the old person who has not thus filled his soul with joy—has sought it in his own way—is empty. He is ever rekindling the fires of memory. He has little material with which to light the torch of joyous expectation.

* * *

The third phrase is the result of the other two. It is the man who abides in Christ and throws his life into the unceasing work of his Lord who glorifies the Father. To glorify is to present to men the perfections of our heavenly Father. Jesus told Philip that the Father was seen in seeing and knowing the Son. So men see God most and know him best in seeing and knowing his children. The world cannot understand the Bible, but they can understand you. To be epistles of such import is our joy. It was the delight of Jesus Christ to reveal the Father to the world. Let it be our delight to abide in our Lord and to be so faithful in Christian service that men can understand divine things through our lives. Can such a man be aught else but full of joy? Can tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword separate such a life from the love of God which is in Christ Jesus our Lord? "Nay, in all these things we are more than conquerors through him that loved us." And our continual rejoicing in him will be "unspeakable and full of glory."

A Scene in New York.

Strolling leisurely along University Place on Sabbath evening, wending my way to church, with a few minutes margin, my ear was arrested suddenly by the sound of sacred music, apparently close beside me. I stopped and looked around, but while I could distinctly hear a chorus of voices singing the familiar Moody and Sankey hymn, "Only Trust Him," yet I could not discern where they were. In the basement immediately at the side of the pavement, on which I stood, was a laundry, but it was closed for the Sabbath; behind me was a business house, also closed; in front of me was a French hotel, with its dining-room and cafe glittering with brilliant electric lights; but still, in solemn, devotional strains those beautiful words rang out upon the air. By this time, other passers by had halted on the sidewalk, attracted by the music; and like myself looked and listened in bewilderment, hearing the voices but seeing no person. I finally located them (as I thought) in a room immediately over the laundry, and evidently a section of the French hotel building. The front windows were blinded, but on stepping upon the steps leading to the hotel dining-room I discovered a side door leading into this room over the laundry. I cautiously opened the door and stepped within, and to my gratification I was right; I was in a Chinese mission, where some thirty-five Chinamen were singing those beautiful words of praise; not to the idol gods of China, but to our Lord Jesus Christ, the only name given whereby men can be saved. They were led in this worship by an educated young Christian Chinaman who stood before them, and with a clear, rich voice announced the hymns and led in singing, accompanied by a couple of white ladies, one at the organ and the other assisting in the singing. After another hymn, "Come to the Savior and Make No Delay," the leader announced a passage in the seventeenth chapter of the gospel by John as a reading lesson. They all had Bibles, and read with him in concert in our own English version. Then he led in prayer devoutly in their native tongue, while they reverently bowed their heads. I felt now what I always believed, viz., that the gospel of Jesus Christ makes the ends of the world akin. Here were the antipodes of the globe bowing at one common mercy seat in adoration and supplication to a common Savior; we were all brethren in Jesus Christ.—[The Interior.

Members at times complain that their minister does not "draw" a large congregation; yet they do nothing to draw outsiders to the house of God by a cordial invitation to come. Help your pastor to fill the house.—*Theodore L. Cuyler, D.D.*

Home Circle.

The Old Land and the Young Land.

BY ALFRED AUSTIN,

Poet Laureate.

The Young Land said, "I have borne it long,
But can suffer it now no more;
I must end this endless inhuman wrong
Within hail of my own free shore.
So fling out the war-flag's folds and let the righteous
cannons roar."

'Twas a quick, rash word, for the strong Young Land
Is a Land whose ways are peace;
It weareth no mail, and its keels are manned
With cotton, and corn, and fleece.
While lands there are that live cased in steel, and
whose war-hammers never cease.

And these, when they saw the Young Land gird
Its loins to redress the wrong,
Whispered one to the other, "Its heart is stirred,
But its hosts are an undrilled throng,
And its bolts yet to forge; so quick, let us strike be-
fore that it grows too strong."

And they said to the Old Land, "Surely you
Will help us to foil its claim?
It waxeth in strength, as striplings do,
And it girds at its parent's name.
Take heed lest its overweening growth overshadow
your fading fame."

Then the Old Land said, "Youth is strong and quick,
And Wisdom is strong but mild;
And blood than water is yet more thick,
And this Young Land is my child.
I am proud, not jealous, to watch it grow,"
Thus the Old Land spake, and smiled.

"And look you," it said, "at the strong Young Land
Strike for Freedom and Freedom's growth;
Which makes 'twixt us twain, though unsigned by
hand,
A bond strong as lovers' troth.
So 'ware what you do, for, if you strike, you will
strike not one, but both."

Then they fretted and chafed; for, though shod in
steel,
Their war-tread stops at the shore,
While the Old Land's breath is the breath of the gale,
And its music the wave-wind's roar.
Then they hated the Young Land's youth and strength,
but they hated the Old Land more.

Now, the Old Land, in turn, for Freedom's cause
Speeds her sons to the Southern zone;
They snarl, "Let us clip the Lion's claws,
The Lion that stands alone;
And harry her lair, and spear her cubs, and sit on the
Lion's throne."

And the Young Land laughs: "With her foaming
steeds fleet,
I guess she's a match for you all;
She hath saddled the sea, and more firm her seat
Than yours, that would ride for a fall,
If you put all your fighting force afield and charge at
her watery wall!

"But if ever, hemmed in by a world of foes,
Her sinews were sorely tried,
By the self-same blood in our veins that flows,
You would find me at her side,
So long as she strikes for the Cause for which her
sons and my sons have died."

And thus let it be until wrong shall end,
This bond strong as lovers' troth,

'Twixt Old Land and Young Land, to defend
Man's freedom, and freedom's growth;
So if any should band against either now, they must
meet not one but both!

—The Speaker.

Wireless Electricity.

While I have not, as yet, actually effected a transmission of a considerable amount of energy, such as would be of industrial importance, to a great distance by this new method, I have operated several model plants under exactly the same conditions which will exist in a large plant of this kind, and the practicability of the system is thoroughly demonstrated. The experiments have shown conclusively that, with two terminals maintained at an elevation of not more than thirty thousand to thirty-five thousand feet above sea-level, and with an electrical pressure of fifteen to twenty million volts, the energy of thousands of horse-power can be transmitted over distances which may be hundreds and, if necessary, thousands of miles. I am hopeful, however, that I may be able to reduce very considerably the elevation of the terminals now required, and with this object I am following up an idea which promises such a realization. There is, of course, a popular prejudice against using an electrical pressure of millions of volts, which may cause sparks to fly at distances of hundreds of feet, but, paradoxical as it may seem, the system, as I have described it in a technical publication, offers greater personal safety than most of the ordinary distribution circuits now used in the cities. This is, in a measure, borne out by the fact that, although I have carried on such experiments for a number of years, no injury has been sustained either by me or any of my assistants. * * *

From that moment when it was observed that, contrary to the established opinion, low and easily accessible strata of the atmosphere are capable of conducting electricity, the transmission of electrical energy without wires has become a rational task of the engineer, and one surpassing all others in importance. Its practical consummation would mean that energy would be available for the uses of man at any point of the globe, not in small amounts such as might be derived from the ambient medium by suitable machinery, but in quantities virtually unlimited, from waterfalls. Export of power would then become the chief source of income for many, happily situated countries, as the United States, Canada, Central and South America, Switzerland, and Sweden. Men could settle down everywhere, fertilize and irrigate the soil with little effort, and convert barren deserts into gardens, and thus the entire globe could be transformed and made a fitter abode for mankind. It is highly probable that if there are intelligent beings on Mars they have long ago realized this very idea, which would explain the changes on its

surface noted by astronomers. The atmosphere on that planet, being of considerably smaller density than that of the earth, would make the task much more easy.—[Nikola Tesla in the Century.

A Striking Temperance Lesson.

"It was in the beautiful bar-room of the Tabor Grand in Denver," said Eli Perkins. "A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the door, and, with sad eyes, looked at them appealingly.

"Come in, Senator, and drown your cares in the flowing bowl!" they said, jeeringly.

"I will come in, thank you," he said, "for I am cold and hungry."

"Take this brandy, Senator," they said mockingly, "and drink to our health."

"After swallowing the liquor the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," he said, sadly, "I wish you well. You and I complete a picture of my life. I was, alas! a senator. My bloated face was once young and handsome as yours. This shambling figure once walked as proud as yours. I, too, once had a home, and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the princeless pearl of honor and respect in the wine cup, and, Cleopatra-like, saw it dissolve and quaffed it down. I had children, as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of drink.

"Young gentlemen," he said, as he passed out into the darkness, "whichever way you go—whether you follow your mothers', wives' and children's prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me. I—I wish you well!"

"I shall never forget that sad picture," continued the humorist. "It was wit and humor ending in pathos. Tears dimmed the eyes of the youth as they watched a despairing soul disappearing in the darkness."—[Eli Perkins.

The soul is strong that trusts in goodness.—*Sel.*

A Young Man of Action.

James A. LeRoy, secretary to Dean C. Worcester, of the Philippine Commission, has a faculty for meeting all sorts of emergencies in apparently impossible ways.

In '96, when he was captain of the University of Michigan track team, he sprained his ankle and had to break training. He went with his team to Chicago to attend the Western intercollegiate meet, but did not expect to contest and did not even take his track suit. But a man he had counted on to win the broad jump got sick. LeRoy saw defeat staring his team in the face. He was entered for the games and had a right to take part. He borrowed a suit and a pair of spiked shoes. He walked to the track with a look of determination on his face that made his supporters prophesy success in spite of his bad ankle and lack of training. When his turn came he tore down the field in a way that made the Michigan men hold their breath. He rose at the take-off and landed just twenty-two feet and seven inches away, breaking the Western record and defeating his nearest competitor by more than one foot.

When Commissioner Worcester offered LeRoy his secretaryship the athlete was in Chicago writing politics for *The Evening News*. He wired his acceptance and then wrote another telegram. It read:

"Can I take my wife?"

"You have my blessing," wired the Commissioner, who knew LeRoy was not married, "but I will have to get you permission from Washington."

Then LeRoy wrote another telegram. It was to Miss Mabel Pound, of Pontiac. Miss Pound had been in the University when LeRoy was a student there. This telegram read:

"Will you marry me and start at once for the Philippines?"

The answer to this dispatch has not been made public. However, permission came from Washington for LeRoy to take his wife to Manila. There was no time to be lost. LeRoy was to leave for San Francisco on Friday. Superstitions were laid aside and he was married to Miss Pound on that day. Now he and Mrs. LeRoy are on the transport bound for the Philippines.—[Saturday Evening Post.

Good Rule to Follow.

John Wesley's mother once wrote to him when he was in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind, that thing, to you, is sin."

Our Boys and Girls.

Two Little Boys.

A little bad boy with a little cross face
Came slowly down stairs in the morning;
Of fun and good nature he showed not a trace:
He fretted and cried without warning.

He'd not touch his breakfast, he'd not go and play;
If you spoke he just answered by snarling;
He teased his pet kitten; and all the long day
He really was "nobody's darling."

A little good boy with a little bright face
Came down in the morning-time singing,
And indoors and out, and all over the place,
His laughter and music went ringing.

He ran grandpa's errands; his orange he shared
With Sue; and he found mamma's thimble,
To do what was asked he seemed always prepared,
And in doing it equally nimble.

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers,
That good little lad and that bad little tyke
Have not two kind fathers and mothers.

But they are two tempers to only one boy,
And one is indeed such a sad one
That when with the good one he brings us all joy,
We ask, "Has he really a bad one?"

The Muskrat's "Banana."

If you know where there is a colony of muskrats—and if you don't know you can easily find out; any farmer or hunter will show you their village of grass houses by the river—you can have no end of enjoyment by going there at twilight and calling them out. Squeak like a mouse, only louder, and if there is a pointed nose in sight, making a great letter V in the water, it turns instantly toward you. And if the place is all still, you have only to hide and squeak a few times, when two or three muskrats will come out to see what the matter is, or what young muskrat has got into trouble.

If you go often and watch, you may see a good many curious things: see "Musquash" (that's his Indian name) digging a canal, or building his house, or cutting wood, or catching trout, or cracking a fresh-water clam, or rolling a duck's egg along on the water's edge, so as not to break it, to his little ones in the den far below. And if you like bananas, you may sometimes smack your lips at seeing him eat his banana in his own way. This is how he does it.

First, he goes to the rushes, and diving down, bites off the biggest one close to the bottom, so as to save the soft, white part that grows under water. Then he tows it to his favorite eating place. This is sometimes the top of a bog, sometimes a flat rock on the shore, sometimes a stranded log; but, wherever it is, he likes to eat in that one place, and always goes there when he is not too far away, or too hungry to wait.

Crawling out to his table, he cuts off a piece

of the stump of his rush, and sits up straight, holding it in his fore paws. Then he peels it carefully, pulling off strip after strip of the outer husk with his teeth, till only the soft, white, luscious pith remains. This he devours greedily, holding it in his paws and biting the end off and biting it off again, until there isn't any end left—exactly as a school boy often eats a banana. Then he cuts off a second piece, if the rush is a big one, or swims and gets another, which he treats in the same way.

And if you are a boy watching him, your mouth begins to "water," and you go and cut a rush for yourself, and eat it as Musquash did. If you are hungry it is not very bad.—[St. Nicholas.

Master Your Business.

It pays a young man, in whatever line of work he may be engaged, to acquire a complete knowledge of the business, says the *British Workman*.

An incident in the life of one of the most prominent railway officials in America will illustrate this. He had worked himself up from switchman to conductor of a freight train. The General Superintendent of the road was a very thorough man, and very strict in his management. No detail, however small, escaped his eye, and woe to the employe whose neglect came to his notice. He was looking around the yard one day when he met the young conductor. Stopping the young man, he asked him the length, weight and value of a new rail lying near. This being answered, he asked how long the rail would probably last, what it would be worth when taken from the road, and what disposition would then be made of it; the weight and capacity of various cars, how many cars would make a load for an engine, and various other questions. The young man returned a ready answer for each of them. The official went away without comment. Not long after this the young man received a telegram instructing him to report at once to the General Superintendent's office. Somewhat alarmed, he hastened to obey. He was told that he was wanted to take the office of Assistant Superintendent. For several years he has been General Manager of one of the greatest railroad systems in America, and it is safe to say that he still carries with him the careful attention to details that won his position.

If you do not inform yourself concerning the details of your business you will never rise.

Try to acquire such a knowledge of your work that you may be able to answer readily and accurately any reasonable question concerning it. This accomplished, your rise is almost certain. In fact, such a man can no more be kept down than a cork can be kept from floating when thrown into the water.—[Texas Christian Advocate.

The Rooster Saved the Day.

Every schoolboy knows the tradition famous in Roman history of the geese which saved the capitol by quacking an alarm when the Gauls approached in the night. Modern history furnishes an interesting parallel.

One of the famous victories of England on the sea was the battle of Cape St. Vincent, Portugal, in 1797, when a British fleet nearly destroyed a Spanish fleet of almost double its numbers.

For a long time the struggle was doubtful, and one of the British ships, the Marlborough, was so severely crippled that the captain was thinking of surrender to save further waste of life.

The ship's mast had gone by the board, the chief officer was mortally wounded, and so many of his subordinates were disabled that the discipline of the crew began to give way. They grew sullen under the terrible fire, which they could not return with effect.

Suddenly a shot struck the coop, in which a few fowls had been confined. One cock alone was still alive, and finding himself at liberty, he flapped his wings mightily and fluttering upward, perched on the stump of the mainmast and surveyed the scene of carnage about him.

Then, raising his head defiantly, he began a long, strident crow. The crew answered with three cheers and even the wounded smiled. With renewed spirits the men worked the few remaining guns, and soon a favoring turn of battle drove away the last thought of surrender.—[Youth's Companion.

Good Manners.

Don't be too hurried, or too rich, or too poor, to have good manners.

One cold and stormy evening last winter a prosperous-looking business man stopped in the vestibule of a large office building, on his way out, and attempted to light a cigar. An urchin with an armful of papers also stood within the arch, stamping his feet on the stone step to warm them as he lustily cried his wares.

The wind blew out the last match the fur-coated broker had about his person, and he turned to the boy and said:

"Here, boy, give me a match."

The lad eyed the gentleman furtively as he inquired:

"Say, mister, is that a demand or a request?"

Instead of being angry at this reproof, the gentleman—for he was such—replied kindly: "A request, my boy, an humble request; and I'll take a couple of evening papers, too, I guess," he added, as he received the match from the youngster's hand, and passed him a quarter. "And you may keep the change."—

[Selected.

The Earliest Man Was a Man.

Professor LeConte has a very interesting article in the current issue of the *Popular Science Monthly* on "A Century of Geology." The article is the last of a series on this interesting subject, and contains a summing-up of the discoveries during a century of geology. The most interesting feature of the article is the frankness with which the professor concedes that questions which rationalistic writers were wont to claim were settled years ago are still unsettled, and his emphatic declaration that "in every case earliest man was unmistakably man. No links connecting him with other anthropoids have been found." Years ago it was boldly claimed by such men as Huxley, Darwin, Buckle and others that the science of geology overthrew the teachings of the Bible as to the age of the earth and the origin of man, but now comes one of their own school who frankly declares that geology has by no means settled those great questions.—[Religious Telescope.

Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to stop croaking. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you can not see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business. A very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—[Epworth Herald.

Why Good Scholars Succeed.

"The best scholars succeed best in life chiefly, I believe, because they have been the most regular and punctual in doing their college work and meeting their college appointments. My experience with college students teaches me that they are intellectually much nearer a level than their achievements indicate. It is power of will more than power of mind that differentiates them. Must and ought have fifty times more stuff in them than might and could.—[Benjamin Ide Wheeler, in Saturday Evening Post.

Who are our neighbors? Look up, and behold,

Pressing on every hand,

Little ones, lonely ones, sad ones and old;

Everywhere see them stand.

He is our neighbor whom we can befriend;

He to whom comfort or aid we can lend,

Or he whose footsteps we may cause to wend
Toward the heavenly land.

Church News.

Northern California.

Santa Cruz.—This church and the church at Soquel have raised \$105 for the India famine fund.

Pacific Grove.—Seven were welcomed into the church fellowship at the last communion, three on confession of faith.

Byron.—Rev. D. Goodsell has resigned at this place and at Bethany, the resignation to take effect the middle of July.

Bible class had twenty in it on the 20th. He takes his vacation in September, supplying the pulpit of the San Jose church that month by invitation of Rev. Mr. Tenney.

Park Church Berkeley.—Professor Lloyd preached last Sunday morning and assisted in the communion. Four adults besides the pastor were received into the fellowship of the church.

Oakland Pilgrim.—Nine persons were received into fellowship Sunday, three on confession. The communion service was held as a vesper service, and was a very impressive one. Within two months seventeen have been added to the church membership.

Rio Vista.—Rio Vista observed Children's Day on the morning of May 27th with a crowded house, and Memorial Day in the evening with a full house. The Endeavor service has been exceptionally well attended of late, all the seats being occupied sometimes, and on the 27th some were obliged to find seats in the main audience room. The pastor's

Oakland First.—Twenty-four new members were received at the June Communion, fourteen on profession of faith. The church will be recarpeted, refrescoed and fitted with electric light, while the pastor is away on his vacation. A special offering is being taken for the famine sufferers in India. Two hundred dollars have been received and more is to follow.

Sacramento.—Rev. J. B. Silcox closed his ministry here Sunday, May 27th. On the previous Sunday nineteen were received into membership, thirteen on confession of faith. Mr. Silcox received a set of books valued at \$75 from one of the gamblers and poolsellers whom he helped to fight out of the business recently. Mr. Silcox will begin his ministry in Winnepeg, Manitoba, the second Sunday in June. He goes to the church that he built and was pastor of for seven years. The church is united and is financially in a good condition. There are no debts, but, on the contrary, every department has money on hand.

Oroville.—Rev. William D. Kidd, who has occupied this pulpit for the past year and a

half, resigned his charge on Sunday, to take effect July 1st. He came to this church during a period of great discouragement, and has, by his faithful, consecrated effort, built up a strong church. Congregations have more than doubled and all the agencies of the church are flourishing. This is very largely a young people's church, and both Mr. and Mrs. Kidd have been very popular among them, the result being a large increase in attendance at all services and in the membership of the church and Christian Endeavor Society. Mr. Kidd will be greatly missed, not only by the church, but by the whole town, in whose welfare he has taken a great interest, and also by the smaller churches of the county, whom he was always ready to assist. We trust that his health will soon be restored and that he and his family may find a suitable field for their labors.

Southern California.

Buena Park.—Rev. D. W. Morgan and Mrs. Morgan, in their recent closing of work with the church at Buena Park, were given a very cordial and representative farewell reception. On Monday evening, May 14th, more than one hundred people assembled at the church and adjoining parsonage, to pay their respects to their beloved leaders. Several addresses were given, followed by appropriate responses. During this pastorate the church has been much strengthened. Mr. and Mrs. Morgan attended the C. E. Convention at Stockton, and started thence for the East via the Yosemite.

Pasadena Lake Avenue.—Last Sunday the members of the church and congregation were very happily surprised to find the old smoky lamps removed, and in their place beautiful chandeliers of electric lights, which, with the wiring, cost over \$30. The thoughtful and generous person who made this gift will not reveal himself, so the trustees, in expressing the thanks of the people, could not tell to whom they were indebted. In the absence of our pastor to the Pacific Coast Congregational Congress, Rev. H. G. Smead preached in the morning and in the evening Prof. Cole conducted a musical service and gave an excellent address on church music. More than \$70 have been contributed by the members of this church and congregation and the Sunday-school to the India famine fund.

Anniversary at San Jose.

The First Congregational church of San Jose celebrated its twenty-fifth anniversary on Saturday and Sunday, May 19th and 20th. The opening session began at 2:15 on Saturday afternoon, with Scriptural reading and prayer by the pastor, after which all joined in singing the hymn, "Come, Thou Almighty King." Then followed the reading of papers on "The

History of the Church," "The Ladies' Aid Society," "The Building Era," and "The Missionary Work of the Church," all of which were very interesting. At the close of the last paper, Rev. W. H. Cross of Saratoga offered prayer, and all united again in singing the hymn, "I Love Thy Kingdom, Lord." Following this came a paper on "Our Church and the Normal School," which, in turn, was followed by responses and greetings from former and absent members, some of whom are now residing in other States, and the reading of responses and greetings from former pastors. No response had been received from Rev. C. W. Hill, the fourth pastor of the church, but responses were read from Rev. M. Post, now of Atlanta, Ga., the third pastor; from Rev. M. Willett, the second pastor, now of Decorah, Ia.; and from Dr. T. T. Munger of New Haven, Conn., the first pastor. All of these responses were of great interest, but that of Dr. Munger, in which he gave a history of the organization and the first year and a half of the church's life was particularly so. After prayer by Rev. E. S. Williams of Saratoga and the singing of the hymn, "Blest Be the Tie That Binds," the session was closed by the benediction.

At six o'clock the members of the church and invited guests sat down to a banquet spread in the lecture room of the church. After the banquet came after-dinner speeches and music. The various toasts were responded to by Rev. J. K. McLean, D.D., and Judge J. M. Haven of Oakland, Miss Lucy Washburn of the State Normal School, pastors of other San Jose churches, the pastor, and several members of the church.

On the following Sunday morning Dr. McLean gave an address on "Congregationalism," and special services were held during the Sunday-school and Y. P. S. C. E. sessions. The anniversary exercises closed with a special praise service and an address by the pastor in the evening.

The occasion was in every way an enjoyable one and the church certainly has every reason to be encouraged by the results of its first twenty-five years of church life. M.

Notes and Personals.

The Rev. C. R. Brown, of the First church of Oakland expects to spend his vacation in Yosemite, starting next Monday.

The Rev. E. D. Hale of Niles will go abroad this summer, taking in among other things the Christian Endeavor Convention in London.

Rev. W. W. Madge of Oakland has planned a trip to England and France, which will include the Christian Endeavor Convention and the Paris Exposition.

The Rev. Dr. Adams of the First church,

San Francisco, will go to Alaska for his vacation in July. His pulpit will be occupied by Rev. C. T. Brown of Salt Lake City.

Dr. Scudder of India, a brother of Rev. W. W. Scudder of Alameda, will speak at the meeting of the ministers of San Francisco and vicinity next Monday, concerning work in India.

Rev. and Mrs. Charles A. Nelson and child arrived on furlough last week from Canton, China, where they have labored for eight years as successful missionaries of the American Board.

The friends of The Pacific will confer a favor by watching the labels on their papers which give the date to which the subscription is paid, and by remitting promptly—not waiting for a statement to be sent. And those who simply pocket the statement when it is sent and forget soon that it was received—will not they remember hereafter that there is no margin in the business? It takes every dollar to meet expenses, and the money problem is an extremely wearisome one to the editor and manager.

Irving Institute.

Once again has Irving Institute celebrated a successful commencement, graduating a class of nine young ladies.

On Friday afternoon the Alumnae held their usual annual reunion luncheon at the Institute, California and Buchanan streets, a gala occasion, which closed commencement week. Seventy alumnae were present, every class but three being represented, a large gathering when one remembers that eighty-five of the one hundred and sixty-four graduates live away from San Francisco.

Died.

Strong.—In Oakland, June 5th, at the residence of her daughter, Mrs. F. B. Perkins, 600 Seventeenth street, Mrs. Harriet A. Strong, a native of Vermont, aged 85 years.

Three noted Congregationalists have passed into the life beyond during the last few days—the Rev. Dr. Behrends of the Central church, Brooklyn; Prof. E. A. Park of Andover, and the Rev. Dr. Storrs.

James Smith, the American District messenger boy, who carried a message of sympathy from Philadelphia and New York school-boys to President Kruger; arrived at Lourenzo Marquez one day last week, and President Kruger sent his private car to convey him to Pretoria. Such a way of expressing sympathy seems very wasteful and of but little more value than a less expensive way. The money put into such a trip would have done more good in the famine districts of India.

Pacific Coast Congress.

(Continued from page 8.)

Referring to a position taken in one of the papers, on the inspiration of the Bible, Dr. Willey quoted among other words those of the last verse of the second chapter of the second Epistle of Peter: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." And then he said, in a manner which no one present will ever forget, with intense earnestness, and yet with great tenderness: "If the Bible is not exactly that I can not live by it, and I would be afraid to die by it." We commend these words of Dr. Willey to the consideration of all who are tending toward the new theories of inspiration. Are not they such as to cause all to pause and to think most earnestly on this matter of inspiration? Whither will these theories lead our people? How many will continue to believe that the Bible is a good book to live by and to die by?

FROM REV. A. W. ACKERMAN.

In response to a request from the Editor for a few words on the Congress, Rev. A. W. Ackerman, pastor of the First church of Portland, has written as follows:

"The Pacific Coast Congregational Congress was an experiment and proved to be a success. The most noticeable thing about it was the lack of interest on the part of the religious people of the bay cities, and the one other feature of prominence was the indifference of the ministers to those sessions in which they had no part. This must not be considered as a sweeping criticism, for there were many who were faithful in their attendance and anxious to do all in their power to make every session inspiring and helpful. Doubtless there were reasons in local conditions for this lack of interest, but it ought to be a warning for the future, teaching us that we must seek favorable seasons for our meetings. When these have been mentioned there remains little that was not encouraging and hopeful. The papers were thoughtful and strong. The Congress revealed to us an earnest ministry which is seeking to do the Lord's work in the midst of obstacles that are as various as the fields which are occupied. I think we all have felt that our own problems were as serious as they could well be, but while there was no complaining or discouraging words spoken we came to feel that our own work had its bright spots and our hearts were made glad by the fellowship of other workers. The Congress settled nothing save that it would meet again and that the strong Congregational blood still flowed in our veins with iron enough to make us differ in our search for the truth and the best methods of promoting the kingdom. But the result of

the Congress will never be written, for it is distinctly a matter of spiritual uplift that a man may treasure and never display. We love the brethren better, and that is worth while."

FROM GEORGE H. HIMES.

Following is the opinion of Mr. Himes, one of the most loyal Congregationalists, for many years one of the best among the many good friends of *The Pacific*:

"A few of my impressions concerning the Pacific Coast Congregational Congress are as follows:

"1. It was a representative gathering of earnest Christian men and women, and was easily the most important event in the history of Congregationalism on this Coast.

"2. It was successful to a degree far beyond the hopes of the most sanguine, in all that goes to unify Christian believers.

"3. While there was great diversity of opinion about that which men can honestly differ, yet touching the vital essence of Christian faith there was substantial agreement.

"4. By the unanimous decision regarding the place of holding the Congress in 1903, and the intention expressed by so many that, Providence permitting, they would attend, the assurance was given that Christian fellowship is a fact and not merely a high-sounding but meaningless phrase.

"5. That the 'Pacific Coast consciousness,' so aptly expressed by Dr. McLean in the outset, increased in intensity as the sessions advanced, until at the close all in attendance became impressed, as probably never before, with the stern fact that the people of this Coast occupy a place of unusual responsibility regarding the future welfare of our beloved nation, in all that touches its religious, moral and temporal progress.

"6. That it was a great joy to be present upon such an occasion, and to come into personal touch with those of the Pilgrim faith who, recognizing the gravity of the questions confronting them, are, nothing daunted, determined to meet all issues according to the guidance of the Holy Spirit.

"7. That knowledge of and acquaintance with each other, all up and down this great stretch of our nation fronting upon the Pacific sea, will beget a greater interest in each other's local problems, and thereby enable us to more wisely settle all the questions that arise concerning the best methods for building up the kingdom of God in our midst.

"Many other impressions were made upon my mind; but these will suffice."

Helen Gould is fast becoming the successor in popular esteem of Frances Willard and taking her place as the idol and nearest realization of the American ideal of womanly character.

Concerning the Reported Plague in San Francisco.

We, the representatives of the various Ministerial Unions of San Francisco, desire to express our convictions concerning the proper course to be pursued relative to the reports of the presence of the bubonic plague among the Chinese of San Francisco.

First of all we are compelled to confess that, after hearing much testimony from those who have carefully and particularly considered all accessible evidence, we feel fully justified in declaring it very improbable that there have been any real cases of the plague in our city; and, while we withhold our verdict upon this point, pending the report of a special Committee of Investigation which we have this day appointed, consisting of Dr. G. A. Cable, Wm. Minnie Worley and Dr. Wyckoff, we wish to assure all who are alarmed that the evidence of the presence of the plague seems to us very inconclusive.

We further desire to say that while we are heartily in sympathy with every reasonable and legitimate measure in the interest of the public health, and while we are anxious to co-operate in all proper precautions against the plague, we respectfully but earnestly protest against any discrimination against the Chinese as such. We insist that whatever investigations among the Chinese it may be needful to pursue, should be made by reputable and responsible men, attended by interpreters of the same character. Chinese women should not be subjected to the visits of white men of the baser sort in the guise of public officials, and the property of the Chinese should be protected against plunderers who wear the badge of office. We protest against the proposed inoculation of the Chinese as an unnecessary measure of questionable value, which ought not to be enforced against one portion of the community, while others equally exposed are exempt; and should not, in our opinion, be used at all, unless better evidence of its real value can be given.

We furthermore protest against the regulation which prevents the Chinese from going to and fro about their legitimate business as others who have been similarly exposed to the alleged infection are allowed to do. If a quarantine is necessary at all, which we very much doubt, it should be enforced not against a certain class or nationality, but against all of every class and nation who have been exposed to the alleged contagion. Our Chinese and Japanese fellow-citizens are forbidden to travel upon the trains and the ferries, to their great inconvenience and loss; while the premises where the supposedly infected have died, with one exception, have not been quarantined; and other people who live in, or have been in and out of Chinatown freely, go ev-

erywhere at will.

The Chinese have been subjected to shameful indignities and unnecessary hardships; their business interests have suffered severely (every store in Chinatown being closed for more than a week, at a direct loss each day of from ten to fifteen thousand dollars), and all this beyond the real requirements of the public health. We ask only fair play and reasonable regard for the rights of all.

*Rev. Robert Whitaker,
Rev. W. C. Pond, D.D.
Rev. I. M. Condit, D.D.*

From Japan.

Dear Pacific: Our Doshisha has started off well in its reconstructed form as a pronounced Christian school. The numbers are diminished, but the discipline and spirit of the school are good. The diminished numbers make the financial problem a difficult one. The school needs a little help for the next few years, until it can build up again. We believe it will do this and become what its founders wished it to be, a center of Christian light and blessing in Japan.

Our yearly conference of Congregational churches has just been held in Kyoto. It was a large and harmonious meeting. It was preceded by a "Retreat" of two days in a mountain, near by, where the spiritual uplift was very marked. A very few of the leaders are still in the fogs of rationalistic views, but the great majority are seeking for spiritual light and power and are emphasizing the importance of preaching Christ and him crucified. Over five hundred baptisms are reported for the last year, and over thirty thousand yen were contributed for Christian work. There is a great lack of workers, both foreign and Japanese, to do the work which is now pressing upon us on every hand. The government has put in force a law forbidding all students in schools from smoking tobacco or drinking liquor.

Yesterday was a day of rejoicing in Japan, on the occasion of the marriage of the Crown Prince. It is understood that with the accession of the Crown Prince the old system of concubinage will be demitted and that strict monogamy will be observed, which is greatly to be desired. A large number of men were raised to the peerage yesterday, and every town of any size presented presents to the happy pair. The plague is still claiming an occasional victim in Osaka, but little is said about the matter. It is to be hoped that the coming of hot weather will not cause this scourge to develop greater virulence.

Sincerely yours, *J. D. Davis.*

The net value of the estate of the late John Ruskin has been sworn to at about \$51,000. He inherited \$1,000,000 from his father.

THE OLD AX-MAKER SHARPENS HIS AX.

Father William Mitchell, of Mount Vernon, Ohio, is in his eighty-ninth year, and has been seventy-two years in the Church. He writes:

"That there is evidently a visible decline in spirituality in the Methodist Episcopal Church is acknowledged by all, which should arouse every member, and especially every minister, to know the cause. All that is necessary is to refer to the means used by John Wesley in bringing the Church up to what it is. Is it not true that the most potent agent in this great work is being slackened, and that in the same proportion the effect is visible? Consult some of your old Methodist Disciplines and old-time Methodist preachers and old class-leaders: when one joined the Church on probation he was assigned to a class, and was, as a young member, instructed and encouraged; and older members inquired, if he was at the head of a family, if he attended to family and private prayer and reading of the Scriptures daily, etc. As a result, scarcely anyone was known to backslide, and probationers were always ready to come into full connection. But now, while young people are coming into the Church by thousands, which is the right step, it is reasonable to suppose that many have not a clear experience. Is there not, therefore, a loud call for the class to be renewed? O, that our ministers would come to their several charges full of the Holy Ghost and of old Methodist fire, and resurrect their class-meetings, that this may be a year of jubilee in the Methodist Church! Who will say, Amen!"

BETTER BUSINESS THAN ANSWERING CRITICS.

Very little is gained for the truth by mere controversy, which busies itself with denying what errorists have taught. The real gain is through assertion of the truth, and developing that in ever fresh aspects to meet the needs of new minds. So long as we keep to mere negations, the interest of novelty belongs to the other side, and its representatives will hold the public ear. It was not by pick-

ing holes in the work of Baur, the German critic, that the theory of the origination of nearly all the New Testament in the second century was shown to be unfounded. It was close and thorough study of the New Testament documents, setting them in new lights, and bringing out their true rela-

tions to each other. And if the theory of the origination of the Old Testament in the eighth century before our era is to be satisfactorily refuted, it will be done by constructive minds, who are not so much busied with Wellhausen and Driver as with the books themselves.—[S. S. Times.]

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"DE DEAD DAT DIE IN DE LORD."

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation one Sunday morning that in the evening a missionary collection would be taken, and he urged his brethren to be liberal in their gifts. A selfish, well-to-do man in the congregation said to him before the service:

"Yer gwine to kill dis church if yer goes on sayin', 'Give, give,' all de time! No church can stan' dat sort of thing."

After the sermon, which was a stirring one, the minister said to the people:

"Brother Jones told me I was gwine to kill dis church if I kep' a askin' yer to give; but, my brethren, churches does'n't die dat way. Ef anybody knows of a church dat died 'cause it's been givin' too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, an' I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord!'"

TO MANIFEST CHRIST.

As Christ came to manifest the Father, so every Christian is called to manifest Christ—his humility, patience, obedience, truth, faithful endurance, submission to the Father's will; his spirit of service and self-sacrifice. The great need of the Church is more likeness to Christ in the character of its members. A Christlike life is practical; for Christ himself lives by his Spirit in those who are willing to be wholly his, and from within molds their disposition and controls their conduct. But there are too few who take Christ as their example and seek to actually realize the

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made by F. J. Cheney & Co., Toledo, Ohio. Testimonials free. per bottle.
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A Life Saved by Dr. Williams' Pink Pills for Pale People

Miss Frankie Hathaway, of Sixteenth Street, Holland, Mich., says: "

"I am twenty-one years old. At sixteen I was pale and weak. By the time I was nineteen years old I was so weak I could not walk across the floor. I was terribly emaciated and my skin had lost all color. The doctor pronounced the disease Anæmia. Being advised to try Dr. Williams' Pink Pills for Pale People, I bought a box, and before I had taken all of the pills found that they were doing me good. Appetite increased and the healthy color began to show in my cheeks and lips. I continued to use the pills until I found myself permanently cured. Since then I have had no return of my old trouble. I know that Dr. Williams' Pink Pills for Pale People saved my life, and I believe that no other medicine could have done it."

—From *Ottawa Times*, Holland, Mich.

Dr. Williams' Pink Pills for Pale People are sold by all druggists or direct from the Dr. Williams Medicine Co., Schenectady, N. Y., postpaid on receipt of price, 50c. per box, six boxes \$2.50.

Christian ideal. A lower standard contents too many who profess to be Christ's followers. If all who have named Christ's name were following him closely, were daily manifesting his purity, were strong with his strength and beautiful with his love, sympathy and unselfishness, there is not a city in the land but would be redeemed from municipal corruption at the next election, not a church but would constantly be the scene of conversions, not a missionary treasury whose income would not be more than doubled. The spiritual paralysis caused by money worship would not be dominant in society,

and would be entirely cast out of the house of God. The basis of the business of Christian men would not be selfishness, but service.—[Northern Christian Advocate.]

The great command. It is imperative. "Go." The church is shut up to the one work of carrying the gospel of Christ to the ends of the earth. "Go ye into all the world and preach the gospel to every creature" (Mark xvi: 15). "Go, teach (ordisciple) all nations."

Take care of your life; the Lord will take care of your death.

"I BELONG TO THEE."

Wendell Phillips, the great orator, an example of what a rich young man may become who resists the temptations of early dissipation. He developed a great moral character, and must ever remain one of the noblest figures in the history of New England.

An interesting illustration is reprinted in his early boyhood:

One day, after hearing Lyman Beecher preach, he repaired to his

room, threw himself on the floor, and cried:

"O God, I belong to thee! Take what is thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me, and whenever a thing be right it may take no courage to do it."

"And," observed Mr. Phillips, in later years, "I have never found anything that impressed me as being wrong exerting any temptation over me, nor has it required any courage on my part to do whatever I believed to be right."

In other words, in that supreme hour his moral nature conquered and subjugated his lower self. For him henceforth there was no compromise with animalism, with selfishness, cupidity, or, in a word, with any debasing inclination; they were suppliants at the feet of his soul.—[Christian Leader.

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Kipling deals with due severity with that kind of flippant and irreverent speech too often heard in the pulpit, in describing a service that he attended in Chicago. He says of the minister: "He entered suddenly, a wonderful man, completely in the confidence of God, whom he treated colloquially, and exploited very much as a newspaper reporter would exploit a foreign potentate. But, unlike the newspaper reporter, he never allowed his listeners to forget that he and not He was the center of attraction. One sentence caught my delighted ear. It was *apropos* of some question of the judgment day, and ran: 'No! I tell you God doesn't do business in that way.'"

There is nothing so easy, nor in the long run so successful, as a simple, straightforward adherence to principle. Measures and expediencies constantly go out of date. While their day lasts they are to be brought to the test of principles. When the exigency that suggested them is past, they fall away like leaves in autumn; but the trees remain for ages, putting forth fresh foliage, each after its kind, with every returning season. We can never restore greenness to withered leaves, but we can protect the tree whose vitalizing sap will in time send out a new crop.—[New York World.

It is not only beautiful women who hang over the mirror in the morning. Anxious women who are watching the wasting of their beauty, stand before the mirror



and note the increasing lines etched by pain about the mouth and eyes. Thousands of such women, wrecked in body and in disposition, haggard, nervous, irritable, cross, have by the use of Doctor Pierce's Favorite Prescription been entirely cured, and watched with

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"In October 1889 I gave birth to a baby and the treatment I received at the hands of the midwife left me with female weakness," writes Mrs. Cordelia Henson, of Coalton, Boyd Co., Ky. "I had no health to speak of for three years. I had another baby which was the third child. My health began to fail and I had three miscarriages so I found myself completely worn out. I had so many pains and aches my life was a burden to me and also to all the family, for I was nervous and cross and I could not sleep. Just after my last miscarriage (in 1890) I was taken with a severe pain in left side. Had four doctors come to see me but at last I found I was slowly dying. The doctors said I had liver, lung and uterine trouble. I was in bed for months and when I did get up I looked like a corpse walking about. I commenced to take Dr. Pierce's Golden Medical Discovery, 'Favorite Prescription' and 'Pell's,' and ever since then I have been a well woman. At my monthly period now, I have no pain. My cheeks are red and my face is white, but before it was as yellow as saffron."

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To have sinned, and then, through Christ, to have overcome sin and turned one's knowledge of it to sympathetic saving of others, is one of the greatest opportunities and greatest joys possible to a child of God. No one can feel for a sinner like one who has also been a sinner, or at least known the full strength of temptation to sin. And so there is this great joy reserved for the regenerate heart—that out of its very shame and bitterness it can bring the most vital and appealing help to others.

Self-love makes us blind toward ourselves and sharp-sighted toward the actions of others.—[Gossner.]

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